

**Continuing Education in a Theological Context:
Called To Be a Learner All Your Life**

**A Professional Project
Presented to
the Faculty of the
School of Theology at Claremont**

**In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry**

**by
Kay Ward
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This professional project, completed by

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*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
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DOCTOR OF MINISTRY

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Abstract

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Learning is a lifelong process for all persons, especially for those who are called to ministry in the church. The idea that we are called to be learners all of our life is foundational and is woven into each chapter of this project. The thesis of this project is that continuing education is distinctive in a theological context. It is distinctive in that: it is continuing, meaning that it is an ongoing process throughout one's life; it is theological, meaning that it is motivated, guided and informed by theology; and it is educational, meaning that it is concerned with the theories and methods of teaching and learning.

Reaching into historical theology and theories of education, this work explores the nature of seminary continuing education as it has developed professionally, drawing from records and anecdotes of The Society for the Advancement of Continuing Education in Ministry (SACEM). With the field of continuing education forming the backdrop, the focus shifts to the concerns of the church. Finally, the paper narrows to the context of the Moravian Church and its concern for continuing education, as well as a look at two historical figures that have played a prominent role in both theology and education, John Amos Comenius and Nicolaus Ludwig von Zinzendorf.

The project concludes with a focused look at each of the three elements of the thesis, beginning with the theological interest of continuing education, theology as

content, theology as method, and theology as motivation for participation. Four models for continuing education are then presented. These models move out of the theory and method of the wider field of education and address a second element of the thesis. The four challenges presented flow out of the blending of theology and education. The chapter concludes with a vision for lifelong learning and the hope that such continuing activity, the third element of the thesis, might hold for the church and the world.

Acknowledgments

The learning process is an act of the community. This project testifies to the truth of such a statement. It was birthed and has developed in a cloud of witnesses in the same way that all my learning and growing has developed. The cloud of witnesses is named and unnamed and all are essential.

To my husband and life partner Aden, the best example of a lifelong learner that I know, thanks for your love and your respect for my life and work and for knowing when not to ask how I was doing. Thanks also to Jenny in Africa, to Melissa and Ben in California and to Jason in Pennsylvania, our four splendid children, who have taught me so much. To my family, mom, sister, a flock of in-laws, aunts, uncles, and cousins, thanks for your encouragement on this journey. As a pastor of the Moravian Church, I am thankful to be part of a denomination that takes theology and education so seriously.

To friends and colleagues at Moravian Theological Seminary, thanks for your professional help, love, and concern. To friends and colleagues at the School of Theology at Claremont, thanks for the learning that has been foundational for this project. Thanks, especially to Carol Spanier and Elaine Walker, for the particularly helpful roles that they played in this project.

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CHAPTER 1

Introduction

The problem that drives this project is that when I am introduced as a Director of Continuing Education at Moravian Theological Seminary, I do not know what that means. Too often, I explain the role by identifying the programs that I direct rather than articulating the purpose of the field of continuing education in a seminary context.

Problem and Thesis

The blending of theology and education is an important integration to me personally and to the church. That blending is expressed in the teaching ministry of the church in general and in the seminary context, in particular. That blending is further expressed in continuing education within the seminary context. Continuing education is becoming a significant branch of Seminary academic life. This is happening for a number of reasons and for two audiences in the church. One of those reasons is that the seminary has become a place where the religious educational needs of adults in the church can be met. Laypersons have begun to look to the seminary as a resource for their religious education. The non-traditional students¹ of today may use the accredited academic program of a seminary, either for credit or audit, but are

¹ Non-traditional students are those students who have come to seminary in response to a career change, particularly in midlife. Though seminaries in 1993 may have a majority of these older learners in attendance, they are still identified in most conversations as non-traditional students. (Traditional students may have a variety of meanings depending on the seminary context, but usually refers to recently graduated college males.)

equally attracted to supplemental programs that are tangential to the degree track programs. In either case, the seminary offers religious education to the lifelong learner of faith.

A second reason for the interest in continuing education comes from denominations. Denomination executives work with pastors who suffer low morale and often lack the required updating pastoral skills. They see in continuing education the hope for a cure for pastors. This hope is deeply felt but very difficult to document. Executives and administrators of denominations speak of the relationship between satisfying, fulfilling pastoral careers and participation in continuing education opportunities. The available documentation is interesting to most denominations but usually is not sufficient to do more than suggest a method for encouraging continuing education.

A third reason is the expected, obvious one of offering clergy and church professionals opportunities for learning that will build on and deepen the studies begun in seminary.

This project defines what is distinctive about continuing education and how it is designed and practiced in a variety of seminary settings and, then, how it has grown in the soil of the Moravian Church, both as a denomination and as a theological seminary. It is distinctive in that: it is continuing, meaning that it is an ongoing process throughout one's life; it is theological, meaning that it is motivated, guided and informed by theology; and it is educational, meaning that it is concerned with the theories and methods of teaching and learning.

Since the project itself will address the problem of defining continuing education, a beginning definition might be: any program that is undertaken beyond the normal academic or technical degree required by a particular profession.² The normative measure for continuing education is the CEU, continuing education unit. Each CEU represents ten hours of contact in an approved program and attention to this continuing education tool is addressed in this paper.

Work Previously Done

Work done in the field of continuing education in general and in the study of the adult learner is immense. I have chosen several books and articles to provide foundational data on the adult learner but remarks in the body of the project are very limited. Several articles published for SACEM (The Society for the Advancement of Continuing Education in Ministry) are useful in developing my thesis. Richard Niebuhr's The Purpose of the Church and Its Ministry³ is a classic on theological education and is helpful in further definition of what is theological about continuing education. A book by David H. Kelsey To Understand God: What's Theological About a Theological School⁴ explores the theological dimension of my thesis, in a direct way.

Connolly C. Gamble is one of the significant thinkers and writers in the field

² This is my own definition which I am using as a starting point for my study. It does not refer specifically to continuing education in the seminary context.

³ H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper and Bros., 1956).

⁴ David H. Kelsey, To Understand God (Louisville: Westminster/John Knox, 1992).

of continuing education in ministry. His "Report of a Survey" called The Continuing Theological Education of the American Minister was written in 1960 but raises important issues and questions that are still relevant to such a study today. As I moved toward a definition of continuing education in a seminary context, Gamble's definition of continuing theological education was a good place to start.

‘Continuing theological education’ means a systematic program of consecutive and cumulative study, focused upon concerns where theological import is either central or closely related. All human experience may have educational value, but there is a more purposeful, conscious learning that leads toward the development and enrichment of the individual.⁵

Numerous articles have been used to describe different approaches to continuing education as well as the book by Mark Rouch, Competent Ministry which was the definitive work on pastoral assessment in 1974.

Scope and Limitations

Since continuing education, even continuing education in a seminary context, is still such a broad subject, I have focused on a narrow aspect of the field. I have limited myself to non-degree programs for clergy and church professionals in the seminary context. As I explore that focus, I have used data from printed materials collected from seminaries, interviews with directors of continuing education and conversations with denominational executives to sketch a portrait of the kinds of programs that now exist in continuing education. I have not intended that such surveys and conversations be used to document a direct relationship of the effect of

⁵ Connolly C. Gamble, The Continuing Theological Education of the American Minister (Richmond, Va.: Union Theological Seminary, 1960), 2.

continuing education on the professional life of a pastor. I have investigated some of the background of the CEU as a measure for continuing education and the role it continues to play in the church.

Procedure for Integration

Since I am interested in the blending of theology and education in continuing education, I have used a variety of approaches that reflect that blending. Texts from both pedagogical and theological perspectives have been used as well as several major writers who address the blending of the two disciplines, primarily Mary Elizabeth Moore of the School of Theology at Claremont. Conversations, using a brief questionnaire as a guide, were conducted with denominational executives and with directors of continuing education. The body of material from the continuing education community was researched using library resources, as well as a direct mailing to every ATS (Association of Theological Schools) seminary in the United States and Canada.

The Moravian component is important from two aspects. First, the theological seminary, particularly the Center for Moravian Studies, provides historical and theological material for the discussion of what is distinctive about a Moravian understanding of continuing education. Secondly, the denomination, the Northern Province offices, provides some statistical data concerning Moravian pastors and continuing education. Each pastor is required to register all continuing education undertaken during a year with the Northern Province. Access to those records enabled me to identify some of the opportunities that Moravian pastors report in their

continuing education process. It is my intention that this project might be a resource to the Moravian Church and Moravian Theological Seminary, as well as to provide a particular context as a case to illuminate the issue for the whole church.

Chapter 1, the Introduction, states the problem and thesis and sets the scope and limitations of the work. It defines the focus as well as describes the methods chosen for the research.

Chapter 2 addresses the blending of theology and education, mentioned in the first chapter, concluding insights from writers who are concerned with the relationship between the two. This chapter also includes thoughts from my own experience. That experience is essential to my thesis that there is something distinctive about continuing education in a seminary context. It is distinctive in that: it is continuing, meaning that it is an ongoing process throughout one's life; it is theological, meaning that it is motivated, guided and informed by theology; and it is educational, meaning that it is concerned with the theories and methods of teaching and learning.

Chapter 3 considers the nature of seminary education as expressed by several writers in the field, moving toward the thesis as above, i.e. that it is continuing, theological and educational. This chapter also describes continuing education in the seminary context by asking appropriate questions of directors of continuing education and of the materials collected. Those questions are to be both educational and theological in nature.

Chapter 4 moves the context of the study into the church context to explore expectations, potentials and requirements of local pastors by their respective

judicatories. When appropriate, the conversation includes the use of the CEU, since denominations have varying standards concerning its use. It provides the necessary framework for Chapter 5 which focuses on one particular denomination, the Moravian Church.

Chapter 5 combines the previous two general chapters on seminaries and denominations and explores the Moravian context, using historical, theological and church governmental sources both to describe continuing education and to demonstrate theological foundations for such a program.

Chapter 6 summarizes the findings of all the research and offers the concept of lifelong learning as a model for people of faith.

CHAPTER 2

This book is written on the bridge between the lands of educational method and theology, and hope seems to flow from both lands. The lands are really parts of one whole, artificially divided by a culture that puts everything in categories and an academic structure that reinforces the categories.... The bridge connects the parts so that they can function as an organic whole.

Mary Elizabeth Moore, Teaching From the Heart¹

The Split Between Theology and Education

The metaphor above sets the stage for this chapter. It is on the shores of these two lands that I have spent most of my professional life. The split between educational method and theology has been personally felt as well as historically researched. William Kennedy in his book, The Shaping of Protestant Education², traces the beginning of the split between education and religion. As the colonists settled the new country and realized the need for education, they naturally looked to Europe for models. Many groups tried to organize schools; local governing boards, groups of citizens, and the clergy. After the American Revolution, religious groups had to adjust to the shock of losing state support. The early Sunday Schools were intended to educate poor children with these three purposes in mind: (1) to bring children to Christ; (2) reading, writing and arithmetic; and (3) Christian morality. These early schools that met on Sunday became part of the Sunday School Union,

¹ Mary Elizabeth M. Moore, Teaching From the Heart (Minneapolis: Fortress Press, 1991), 5.

² William Kennedy, The Shaping of Protestant Education (New York: Association Press, 1966).

which provided books and lesson materials. It was lay led and often was the carrier of the printed word to the western frontier.

As the movement approached 1860, it became more denominational. During this time, the common school came into being. Common schools reflected the common Protestant atmosphere of society. They taught Bible and morals. Sunday Schools were to supply the denominational elements. In his diary of 20 January 1839, Horace Mann wrote, "The fundamental principles of Christianity may and should be inculcated in the common schools.... After this, each denomination must be left to its resources, for inculcating its own faith or creed."³

There may have been controversy over the term fundamental principles, but not over the inclusion of religion in these schools. Almost everyone expected that public schools would be religious. The schools began by teaching the predominant religious beliefs of the community, which was not too difficult where there were homogeneous communities. It soon became difficult to find doctrine that would be acceptable to all. There were two results from this period. There was agreement on the importance of teaching the Bible, and morality was stressed, rather than doctrine.

Henry Steele Commager was correct in commenting that the morality of the McGuffey readers "was deeply religious.... The world of the McGuffys was a world where no one questioned the truths of the Bible ... and where the idea that the separation of church and state required the exclusion of religion from the classroom

³ Horace Mann, diary, 4 May 1837 - 30 April 1843, Horace Mann Papers, Massachusetts Historical Society, Boston.

or from schoolbooks seemed preposterous."⁴

The fact that a legal change had taken place in terms of the relationship of church and state had no effect on what happened in the public schools. A dual system developed that was so connected that in 1839 a proposal was made to have Sunday School records transmitted to the public schools so that the educational transcript of each student would be complete. The two agencies were considered to be part of the one American system of education.

As plurality developed, public schools searched for a "lowest common denominator" theology, a kind of secularized faith. Common schools became an agency for the new religious identity of America. Religion was tied to nationalism. The Bible became a patriotic symbol as well as a religious one. The Sunday Schools started out as predecessors of education until the weekday public schools were established. They became supplemental agencies charged with special religious teaching desired by the various religious bodies developing in America.

In 1903, The Religious Education Association was formed with the following aims: "to inspire the educational forces of this country with the religious ideal; to inspire the religious forces of this country with the educational ideal."⁵ Although this sounded like the perfect solution to the split between education and religion, it actually was a movement that brought the progressive educational ideas into the

⁴ Kennedy, 29.

⁵ Robert Lynn, Protestant Strategies in Education (New York: Association Press, 1964), 27.

religious realm. Moving into the 1920s, the Progressive Movement brought a number of developments including weekday church schools, released time programs, shared programs and after-school programs. These innovative programs flourished and then waned as the Depression hit and as critics found new impetus to critique the split and how it was being handled.

Plurality continued to be the dominant theme as immigration continued between the World Wars, but it was not until after World War II that the Supreme Court handed down the decision that religion should be separated from the schools. In June of 1963, the Supreme Court was even more specific and declared that devotional reading of the Bible and recitation of the Lord's Prayer was unconstitutional.

There it was--the big split. The Supreme Court had spoken and cities and states all over the country formed task forces and committees to act as watch dogs. No city took on the challenge with more enthusiasm than Madison, Wisconsin. Always wearing its proud history of progressivism, the city moved into this era with determination to make the chasm separating church and schools as large as institutionally possible. June of 1963, the mandate was sent from the Supreme Court and six months later in January of 1964, a brand new teacher, fresh from Carroll College began her teaching career in the Madison Public Schools. This is my story.

The Story of One Teacher

What I am about to relate of that teaching experience sounds very intentional and rather radical and progressive but it was none of those things. I merely moved

into the system, delighted to have a job, and dedicated to play by the rules. Religion was one part of my life. Education was another part of my life. The blending of religion and education had been developing as part of my life for a very long time. I cite the following to illustrate some of those developments.

1. As an active teenager, my denomination had urged me to go into some career that would fulfill my call to 'full-time Christian service.' For me, at that point in history that meant teaching or nursing. I chose teaching.
2. Entering a Presbyterian Liberal Arts College, I was urged to major in Christian Education, a very popular program for women in 1960. I rejected that suggestion and chose to minor in religion and major in education.
3. At the age of twenty-one, armed with a teaching credential and a minor in religion, I pledged not to teach anything in the public school system that could be construed as religious.

In my first year of teaching, I helped to develop a teaching team which eventually consisted of three full-time teachers and two interns from the University of Wisconsin (a master's program) responsible for the sixth grade class of approximately one hundred children. It soon became clear to the other two male teachers that my gifts were not in math or science, so in addition to language arts and social studies, I taught the extra courses. These other courses consisted of a very extensive unit of what we called human relations, in which we tried to address the

issues raised by the civil rights movement of the early 60s. (We sang the same songs that I had learned at church camp.) Because I was female, I also did the sex education and an outdoor education program. I spent the rest of my five years developing more of these extra courses. I had become part of the process of renaming my religious experience in a secular way, which was one way to deal with the big split. I certainly could not have taught something called morality or religious values, but the renaming called forth my own religious convictions and kept them within the boundaries of the Supreme Court policy.

Religion was one part of my life. Education was another part of my life. I have spent the last twenty-five years in activities that have negotiated the big split. In the early 70s, I led a number of feminist consciousness raising groups. All of the skills of teaching came into play and here the intent was to inform and transform. At Moravian Seminary, as I struggled with theology in a new and formal way, I also taught ethics in a high school. This thesis has become for me a continuation of the blending of religion and education.

No matter how individuals have bravely jumped between the two shores, education and theology have become estranged from each other and have brought us to this point in history where educators use language that speaks of the affective domain of pedagogy without venturing into the dangerous waters of spirituality. And theology tries to develop its own method of faith learning by staying pure and safe within the walls of religious language.

Personally, this writer experienced the two shores most recently while

attending the School of Theology at Claremont. A cognate in education required several courses in the Education Department at The Claremont Graduate School, across the street from the Seminary. Education students there presented papers that called for a new dimension to teaching and found appropriate language to describe these new methods, words like aesthetics and humanistic and affective. They were describing methods that would approach the teacher and learner as persons with emotional and psychological attributes that needed to be addressed. When we as theological students presented new methods from our world view, we used the language of spirituality. Our methods sounded very similar.

Applications from Education

This chapter reflects that split of education and theology with a discussion of several educators who address issues of the lifelong learner as well as some of the affective methods for approaching persons in a holistic way.

One way to approach persons in this holistic way is the invitational model. The invitational model, as expressed by William Purkey and Paula Stanley, is interesting when it is applied to the adult learner because it assumes, I think correctly, that adults as well as children respond when they are invited to the learning process.

This guide makes explicit what has heretofore been implicit: that the primary goal of teaching is to cordially summon individuals to see themselves as able, valuable, and responsible and to behave accordingly.... It is concerned with the skills of becoming.⁶

⁶ William W. Purkey and Paula H. Stanley, Invitational Teaching (Washington, D.C.: National Education Association, 1991), 16.

"The four basic elements of invitational teaching are trust, respect, optimism, and intentionality."⁷ An environment that contains these elements would be the ideal environment for the adult learner, or any learner. This kind of positive environment is particularly important for the adult learner, because participating in a learning activity is something that adults choose to do. Our culture assumes that children will be part of the learning process. The matter of choice for adults is critical. Courses are available for adults to attend and update vocational skills for career opportunities or promotions, but beyond those courses, adults make the choice of whether to keep learning or not. Adults need to be invited, motivated, and encouraged because they may not naturally see themselves as lifelong learners. It is the "special" person that hungers for knowledge and plans self-learning experiences intentionally.

Does this mean that there is something substantively different about the way adults learn from the way children learn? Probably more to the point, our educational system does not teach people to learn. Robert Smith writes that "Learning to learn ... implies a continuing process as opposed to an attainment and conveys the meaning without implying that how to learn is necessarily more important than what, why, when, where, and whether to learn."⁸

Rosella Linskie, in her text The Learning Process, concurs with Smith and his associates.

⁷ Purkey and Stanley, 16.

⁸ Robert M. Smith and Assoc., Learning to Learn Across the Life Span (San Francisco: Jossey-Bass Publishers, 1990), 5.

Somehow, the school system has only a very limited vision of its scope of responsibility. The first-grade teacher is responsible only for getting you ready for second grade; the college supervisor is responsible only for getting you through student teaching.... This thinking prevails until the day someone hands you a diploma when the whole system seems to breathe a sigh of relief and is definitely finished with you.⁹

In addition to such systemic issues, there are other reasons why adults do not naturally, easily, embark on intentional plans of education. There are myths operating in our culture that may influence their making such choices:

1. You can't change human nature--people are who they are and you just can't change them.
2. You can't teach an old dog new tricks--belief in the limited capacity of adults.
3. The "hole in the head" theory of learning--the mind is able to hold only so much knowledge.
4. The all-head notion of learning--for the mature person, an intellectual approach (sans emotion) is all that is needed. Some read intellectual as dull.
5. The bitter-sweet notions--learning takes place only when it is fun and entertaining, or learning takes place only when it is painful.
6. The mental age of the average adult in twelve years old--low

⁹ Rosella Linskie, The Learning Process (Lanham, Md.: University Press of America, 1983), 293.

expectations of what the mature adult needs to live in the world.

7. Unless you have a high IQ, all hope abandon--IQ scores are only one rather limited indicator of human potential.¹⁰

The self-image of adult learners can also be a barrier to lifelong learning. Many church professionals do not see themselves as learners and may view their successful seminary work as some sort of fluke or a way of beating the system because "they really are not very smart." The professional life of the clergyperson may in fact remove them from the academic life so completely that they do not perceive education to be available as a resource. Geographically, that may be true, but it is even more profound psychologically. Also operating may be an understanding that learning is not practical and continuing education may not be seen a resource for the adults "real life."

Any discussion of the adult learner would be remiss without mentioning the work of Malcolm S. Knowles. His "self-directed learning" has led to an andragogical theory of adult learning. It is a theory that assumes that as persons mature their self-concept moves from dependence toward self-directness. This idea of self-directed learning raises some unique concerns for adult teaching and learning. Knowles cites several radical changes.

1. It is no longer realistic to define the purpose of education as transmitting what is known. (Because facts and skills quickly become obsolete, the purpose of education must be to develop skills of inquiry.)

¹⁰ J. R. Kidd, How Adults Learn (New York: Association Press, 1973), 18-21. The seven myths are paraphrased.

2. There must be a somewhat different way of thinking about learning. (We must think of learning as living, learning from everything we do.)
3. It is no longer appropriate to equate education with youth. (In the past, folks may have been able to learn all they needed to know as youth, but that is no longer possible.)¹¹

Mary Catherine Bateson, in her book, Peripheral Visions: Learning Along the Way, suggests that culture, and the way we view learning, influences adults in the continuation of their learning as "obtaining information or guidance is blocked because of the acknowledgement of weakness involved."¹² Clergy may be reluctant to admit their own learning needs if they feel it would undermine authority or respect. Bateson continues by describing how submitting oneself to learning might be viewed in North American culture.

Even in a society that uses competition to select and strengthen a few members of the group for success, there are situations in which the smart ones, the successes, limit their risks in the face of future challenges, for once they have gotten away from school and become established at a high level, the risks of learning may seem hardly worth it.... Given a choice, few will choose the reversal of status that is involved in being ignorant and being a learner, unless there is a significant gain of intimacy or respect in the new learning.¹³

Knowles and Bateson are good resources for addressing some of the issues of the motivations of clergy for continuing education. The responsibility of the

¹¹ See Eugene S. Gibbs, A Reader in Christian Education (Grand Rapids: Baker Book House, 1992), 183, for this paraphrase of Malcolm S. Knowles, Self-Directed Learning (Chicago: Association/Follett, 1975), 14-21, 23-28, 60-63, 99-104, 110-15.

¹² Mary C. Bateson, Peripheral Visions (New York: HarperCollins, 1994), 69.

¹³ Bateson, 69.

clergyperson to take the risks of continued learning is discussed later in this project.

Concerns of Theology

It is important to set the boundaries under this heading, "Concerns of Theology." Ideas presented in this section will be more like a "taste of theology" rather than a systematic approach. The "taste" is not intended to be an historical survey of theological thought nor does it represent a wide spectrum of theological thought. Rather, theologians who have been chosen seem to point the way to a kind of thinking that religious educators later made evident: that theology and education as related and interdependent fields of study, serve each other well in individual lives, in the church and ultimately in the world. Several religious ideas and/or theologians that take seriously the educational process immediately come to mind.

St. Gregory of Nyssa, one of the three Cappadocian Fathers of the Church, presents an understanding of the nature of humanity that becomes foundational in a discussion of education and theology. In his chapter "On Perfection," Gregory lays out the basic call of human beings to live lives that exemplify the life of Christ. The entire chapter consists of a discussion of thirty attributes of Christ, from which persons can draw example and reflection. He proposes that the immutability of God in Christ is not a possibility. Rather, it is the ability to change that is promising for human beings.

The fairest product of change is the increase of goods, the change to the better always changing what is nobly changed into something more divine. Therefore, I do not think it is a fearful thing (I mean that our nature is changeable). The Logos shows that it would be a disadvantage for us not to be able to make a change for the better, as a kind of wing of flight to greater things. Therefore, let no one be

grieved if he sees in his nature a penchant for change. Changing in everything for the better, let him exchange 'glory for glory,' (II Cor.3:18) becoming greater through daily increase, ever perfecting himself, and never arriving too quickly at the limit of perfection. For this is truly perfection: never to stop growing towards what is better and never placing any limit on perfection.¹⁴

"Never to stop growing" could be the theological mandate for this thesis, and although the goal of perfection requires much explanation and interpretation for this culture, the hope that Gregory carries for humans and their ability to change is a worthy hope.

St. Augustine, in his long dialogue with his son, in "The Teacher," demonstrates the intricate use of questions in the teaching/learning process. The point of the dialogue is summed up in the last few paragraphs. After a conversation about signs and the meaning of language, the discussion points to the origin of knowledge.

Accordingly, we should no longer merely believe, but also begin to understand the truth of those words based on divine authority, that we should not call any on earth a teacher, seeing that "there is One in heaven who is the Teacher of all" (Matt.23:9). What is meant by "in heaven" is something that will be taught us by Him who directs us even through human agencies and external signs to turn inwardly to Him for our instruction.¹⁵

The theological implications of such a discussion are immense. For this

¹⁴ Gregory of Nyssa, "On Perfection," in Ascetical Works, trans. by Virgina W. Callahan, The Fathers of the Church, new trans., v. 58 (Washington, D.C.: Catholic University of America Press, 1967), 122. Sexist language is not acceptable in any context, but I have chosen to allow such language in quotations, in the body of this paper.

¹⁵ Augustine, The Teacher. [The Free Choice of the Will. Grace and Free Will.] trans. Robert P. Russell, The Fathers of the Church, new trans., v. 59. (Washington, D.C.: Catholic University of America Press, 1968), 60.

project, to consider God as the teacher, as a teacher in the teaching/learning process, may seem impractical and naive. But in fact, an understanding of humanity that takes seriously God's continuing creation, also holds the promise that creation or re-creation, takes place in the routine and ordinary events of learning. What one knows one minute, can, in the briefest of time or in the living of a lifetime, be changed. It can be transformed. That is the promise that can become a theological call to be a learner all your life.

Paul's teaching to the Romans similarly calls us to that promise of lifelong learning. "Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God--what is good and acceptable and perfect" (Rom. 12:2, NRSV). Renewing our minds so that we can discern God's will for us, is surely a call for inviting new ideas, new understandings and surely a call for those who would be theologically authentic, to be in a continual learning process.

The mandate to "never stop growing" is a key factor in the discussion of the term "continuing" as in continuing theological education, in Chapter 6.

Understanding God as a resource in the learning/teaching process is also crucial.

The Blending of Education and Theology

This chapter addresses the split between theology and education by considering some of the issues in the early part of this century in the development of religious education. Here the attempt to bring the two fields into relationship is begun. The context of such a discussion is set in Religious Education and Theology edited by

Norma H. Thompson. In her opening chapter, Thompson sets the well-known controversy surrounding publications by H. Sheldon Smith and Harrison Elliott as the stage for contemporary discussions. She says, "Elliott fought hard to retain a concept of theology and the education process as interacting in such a fashion that each is retesting, reinterpreting and restructuring the other."¹⁶ H. Sheldon Smith in his book Faith and Nature made his case for the "new currents in theological thought, with more emphasis placed upon what the church is teaching and less upon how it teaches."¹⁷ Thompson points to Randolph Crump Miller as the next key player in this discussion. In 1950, Miller concluded that the clue to Christian education could be found in a rediscovery of theology.

The major task of Christian education today is to discover and impart the relevance of Christian truth. The one missing topic in most educational schemes today is theology, and in theology properly interpreted lies the answer to most of the pressing educational problems of the day.¹⁸

Randolph Crump Miller's "clue" pointed the way for a new direction. He stated it thus:

The center of the curriculum is a two-fold relationship between God and the learner. The curriculum is both God centered and experience centered. Theology must be prior to curriculum. Theology is truth

¹⁶ Norma H. Thompson, "The Role of Theology in Religious Thought," in Religious Education and Theology, ed. Norma Thompson (Birmingham: Religious Education Press, 1982), 4.

¹⁷ See Thompson, "Role of Theology," 5.

¹⁸ Randolph C. Miller, The Clue to Christian Education (New York: Scribner, 1950), 4.

about God-in-relation-to-man.¹⁹

Randolph Miller believed that God is involved in the education process, particularly in the religious education process and each educator therefore, must have a theology. His own understanding would put grace and faith in the foreground and theology in the background. "Theology stands behind curriculum but also theology and educational theory must be in conversation, with both elements having equal status."²⁰

It is this conversation between theology and education that has found expression in a number of other writers in the field, namely Sara Little and Norma Thompson. Randolph Crump Miller asks a crucial question, what should be the relationship between theology and education? He finds answers in Sara Little which he paraphrases in this way:

Sara Little lists five possibilities: theology as content, theology as norm, theology as irrelevant, "doing" theology as educating, and dialogue between theology and education.²¹

Norma Thompson, responding to a similar question, also lists five possibilities: "theology behind the curriculum, a social science approach, theology and religious education as two complementary languages, an ecumenical approach,

¹⁹ Miller, Clue to Christian Education, 5.

²⁰ Randolph C. Miller, "Theology in the Background," in Religious Education and Theology, ed. Norma H. Thompson (Birmingham: Religious Education Press, 1982), 31.

²¹ Miller, "Theology in the Background," 30. See Sara Little, "Theology and Religious Education," in Foundations for Christian Education in an Era of Change, ed. Marvin J. Taylor (Nashville: Abingdon, 1976), 31-33.

and theologizing."²²

The question of the relationship of theology and education and the blending of theology and education is most clearly expressed in the works of Parker Palmer and Mary Elizabeth Moore. Palmer's book, To Know as We Are Known is subtitled, *A Spirituality of Education*. Palmer calls us beyond the realm of Christian or Religious education into a consideration of education itself. In the first chapter, Palmer suggests that there are several motivations for knowing, among them, curiosity and control. But if we allow ourselves to be motivated by these two passions, "we will generate a knowledge that eventually carries us not toward life but death."²³ He goes on to suggest that

there is another kind of knowledge available to us, one that begins in a different passion and is drawn toward other ends. This knowledge can contain as much sound fact and theory as the knowledge we now possess, but because it springs from a truer passion it works toward truer ends. This is a knowledge that originates not in curiosity or control but in compassion or love.... The mind motivated by compassion reaches out to know as the heart reaches out to love."²⁴

In such a discussion, Palmer quickly acknowledges the difficulty of addressing the larger issues of education from a spiritual perspective. Defining the field of education and spirituality reveals such a barrier that it appears that different worlds are being addressed. The world of education takes seriously the tangible realities of

²² Miller, "Theology in the Background," 30. See Norma Thompson, "Current Issues in Religious Education," Religious Education 73 (1978): 613-618.

²³ Parker Palmer, To Know as We are Known (San Francisco: Harper and Row, 1983), 8.

²⁴ Palmer, 8.

the world, while the world of spirituality is supposed to address an invisible world. The wall of separation has been erected between these two worlds, between secular and sacred, between public and private, and between state and church. As expressed earlier in this chapter, I wrestled with this wall long ago in my teaching. The way over that wall was to use matters of the invisible, spiritual world, (human relations, etc.) as content in the public arena. Some have suggested that a way to combine these two worlds would be to welcome prayer in public school. Palmer suggests a totally different way of holding the two together. He avoids making spirituality the content by suggesting:

There is an illness in our culture; it arises from our rigid separation of the visible world from the powers that undergird and animate it. With that separation we diminish life, capping off its sources of healing, hope and wholeness. We cannot settle for pious prayer as a preface to conventional education. Instead, we must allow the power of love to transform the very knowledge we teach, the very methods we use to teach and learn it.²⁵

The power and potential of love, becomes for Palmer a way to hold together the artificial separation of these two worlds.

This radical way to knowledge, educating in love, suggests that transcendence become part of the teaching/learning experience. Also foundational is the idea that teachers and learners expect their relationships to guide in the learning, relationships with other persons and with ideas and objects. The teacher becomes a mediator between the knower and the known. Truth, or that which is faithful to fact or reality,

²⁵ Palmer, 10.

will be conveyed and experienced. That truth carries with it the old meaning of troth or pledge which suggests a covenant is being formed, each time we enter into "a relationship with someone or something genuinely other than us, but with whom we are intimately bound."²⁶

Process theology has been a powerful influence in religious education and the writings of Alfred North Whitehead are a rich resource. In Teaching From the Heart, Mary Elizabeth Moore discusses her use of process theology and the work of Whitehead: "Whitehead's own attention was drawn into educational questions.... The fact that he had educational interests is interesting in itself."²⁷ Moore cites Whitehead's The Aims of Education where we find the split is held together in one powerful sentence:

The essence of education is that it be religious.... A religious education is an education which inculcates duty and reverence. Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the foundation of reverence is this perception, that present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time, which is eternity.²⁸

The role of duty as responsible, interdependent action, and reverence as awareness of the effects of the past and the future on the present, hold religion and education together in a powerful way.

One cannot deduce from this statement that Whitehead could have foreseen the

²⁶ Palmer 32.

²⁷ Moore, 12.

²⁸ Alfred North Whitehead, The Aims of Education (New York: Free Press, 1957), 14.

landscape that would develop on the American educational scene. Perhaps because process theology has not become mainstream in American religious life, this "essence" of education has also become lost in the conversations of pluralism and private rights.

It is in Mary Elizabeth Moore's Teaching From the Heart that I find another clear image of blending and of holding the fields of theology and education together in a wonderfully rich way. As mentioned previously, Moore uses a particular strand of theology, process theology, to talk about the organic movement of "teaching from the heart." "Teaching from the heart," as a way to teach and learn and a way to attend to theology, draws from process thought. Standing on the bridge (see Chapter 2, epigraph) spanning the big split seems like a very hopeful place to stand as we come to Moore's last chapter. There does seem to be hope traveling back and forth, from one side of the bridge to the other. "Theology is lifeless if engaged without passion, and educational method is no more than technology if engaged without compassion."²⁹

Though the language of passion and compassion may come from a theological foundation, there is nothing in the statement above that could not be foundational for a student of education. That is true of the educational methods that Moore offers in the text. The case study, gestalt, phenomenological, narrative and conscientizing methods are all educational methods that meet the criterion of "teaching from the heart." Though they come from the theological perspectives of midwife, integrative,

²⁹ Moore, 197.

incarnational, relational and liberative teaching, they are all perfectly acceptable ways to talk about the art of teaching, no matter where that teaching takes place. This organic art of teaching and living is too valuable to be relegated to the shores of theology. For purposes of this project, it has become foundational as a way to blend and hold together the interest of theology and education as it is expressed in continuing education in a theological context.

The discussion in this chapter is intended to provide a framework for the more intentional consideration of education in a seminary context. Such a consideration draws heavily from both theology and education. A seminary is, in fact, a continual blending of education and theology, and as I propose in the next chapter, the seminary may also be the site where the split between the two fields is perpetuated. Holding the two in some kind of balance is one of the interesting missions of today's seminaries. The tension that results causes some schools to draw so heavily from the academic side of the equation that theology is diminished to a course that one takes to achieve the degree. Other schools place primary emphasis on the spiritual life and formation of the individual and the community, and others struggle with the implications of such an emphasis on matters of grading and maintaining graduate school standards.

The tension of the blending and splitting of education and theology is a given for the life of theological seminaries for the graduate learner. How that tension is lived out beyond the degree programs, and the implications of that tension for continuing education is the focus of Chapter 3.

CHAPTER 3

Continuing Education is a systematic process of self-assessment and development by which one strives to integrate appropriate opportunities for learning into the pursuit of one's vocation.... Continuing Education is, however, not solely for the benefit of the individual--it is also for the benefit of the whole church and its ministry in the world.

from the Atlantic School of Theology,
Continuing Education brochure.

The Nature of Seminary Continuing Education

The purpose of this chapter is to consider the nature of continuing education in a seminary context as well as to explore definitions of continuing education. One of the forerunners in the field of continuing education was H. Richard Niebuhr, especially in his The Purpose of the Church and Its Ministry. Niebuhr examines the theological seminary and its function for the church and proposes a double function.

On the one hand, it is that place or occasion where the Church exercises its intellectual love of God and neighbor; on the other hand, it is the community that serves the Church's other activities by bringing reflection and criticism to bear on worship, preaching, teaching and the care of souls.¹

This function concerning worship, preaching, teaching and the care of souls seems to point the way to an on-going activity of reflection and critique. A further indication of this on-going activity is in Niebuhr's description of the theological seminary as the intellectual center of the Church:

young men are taught to understand the world of God in which the

¹ Niebuhr, Purpose of the Church, 110.

Church operates and the operations of the Church in the world.... It is also, however, the place whither maturer leaders of the Church resort for longer or shorter periods of intensive intellectual work in a community of intellectual workers.²

Such a mission is not entirely intentional and what Niebuhr may have had in mind is not immediately apparent, but the last paragraph in his book contains the definition of a theological education with strong language of the on-going activity of learning.

A theological education which does not lead young men and women to embark on a continuous, ever-incomplete but ever-sustained effort to study and to understand the meanings of their work and of the situations in which they labor is neither theological nor education.³

In the statement above, Niebuhr articulates the mission of the seminary as a place for learners to grasp the importance of lifelong learning as foundational for theological education.

In a later work, The Advancement of Theological Education, Niebuhr addresses the matter more directly by stating that the mature theological student recognizes that "he has only begun in seminary a process of continued education that will continue throughout his years of seminary."⁴ Many a commencement address has challenged the graduating theological students by speaking of commencement as a beginning, rather than an ending of learning. The reason for this recurring theme is

² Niebuhr, Purpose of the Church, 116.

³ Ibid., 134.

⁴ H. Richard Niebuhr et al., The Advancement of Theological Education (New York: Harper and Bros., 1957), 134.

that it is so on target. Such an address is an echo of Niebuhr's challenge almost forty years ago.

Development of the Society for the Advancement
of Continuing Education in Ministry (SACEM)

The Society for the Advancement of Continuing Education in Ministry, SACEM, has played a crucial role in defining and driving the concerns and issues in the field. The history of that organization is important as we discuss the development of continuing education.⁵ There are several versions of how SACEM began. Some say that it began at Michigan State University in 1955 with a group of continuing educators for ministry who had gathered for their own continuing education. By-laws were formally adopted and Connolly Gamble was elected president and a name was selected, The Society for the Advancement of Continuing Education in Ministry (subsequently referred to as SACEM).

Others contend that the organization was the result of a movement which had been gaining momentum since at least 1960 when Gamble's study, The Continuing Theological Education of the American Minister was published. The Department of Ministry of the National Council of Churches called a consultation at Andover Newton Theological Seminary in 1964,⁶ and a second one at the University of

⁵ Mark Rouch, "SACEM: A Brief History," paper delivered to Society for the Advancement of Continuing Education in Ministry, Nashville, Tennessee, 8 January 1994.

⁶ Ralph E. Peterson, ed., Consultation on Continuing Education for the Ministry, Andover Newton Theological School, 15-18 June 1964.

Chicago in 1965. The Department of Ministry established a Committee on Continuing Education and in 1969, this committee asked Connolly Gamble to become executive secretary. Two functions were established in the program: long-range planning and the sponsoring of a national gathering once a year for the exchange of ideas and training for continuing educators. The SACEM Newsletter, later, The Continuing Educator, began publication in 1969.

The earliest reflections in the field come out of the context of the early work of Connolly Gamble, especially The Continuing Theological Education of the American Minister, written in 1960. In this book, Gamble named three essentials of continuing education: study, a system or program, and consistency. Sustained systematic study is necessary if one is to be a constantly maturing person. The thesis of Gamble's work is that the minister needs to be engaged in a systematic study program for the duration of active ministry. Several reasons are given for such engagement. The first reason is that the pastor is a professional. In some circles that word may have negative connotations, but in fact, the pastor is not unlike other professionals that are expected to commit themselves to lifelong study. In the prophetic role, the pastor is committed to a life of maturing so that she/he can be open to the evolving will of God and be properly prepared to discern that will to the community. The pastoral responsibilities of the pastor call for on-going study and experience in the fields of counseling, bereavement, administration, and preaching. The teaching role of the pastor also requires that a systematic program of study be a part of the lifestyle so that the pastor both models learning and prepares to be an

effective teacher enabling others to be involved in the teaching/learning process.⁷

Gamble also examines the nature of theological education and suggests in this book that the requirements of seminary in terms of course work can only scratch the surface of theological inquiry. In the 60s, many seminaries were investigating ways to supplement the three year program to offer students more opportunities for learning. The internship was and continues to be one way for seminaries to enlarge the scope of learning for the student.

Perhaps the most powerful reason that continuing education is necessary for the pastor is that the world keeps changing. No matter how many courses seminaries require or how long students stay in seminary, the moment they leave their formal period of study, they step into a new world. If the pastor is to remain in step with the world in which she/he are ministering, there must be constant reflection and study.

At a recent SACEM gathering, Donna Keane presented a paper, "A Changing Church: Decline, Privatization and the Role of Continuing Education." Here, the call of continuing education is "to fill in the gaps in a person's education and lead that person on to different realms of behavior and understanding."⁸ Keane suggests that the joy of continuing education occurs precisely because it is outside the formal, required course work of the theological seminary. Students who have little

⁷ Gamble, Continuing Theological Education, 5-10.

⁸ Donna Keane, "A Changing Church: Decline, Privatization and the Role of Continuing Education," paper delivered to the Society for the Advancement of Continuing Education in Ministry, San Diego, Calif., January 1990.

opportunity to pursue personal interests in their graduate training, are now able to pick and chose from a myriad of offerings that meet their interests. She also suggests that continuing education needs to provide reviews and evaluation of a person's work and provide appropriate courses, workshops, seminars and readings in the areas of weakness.

If the above reasons are valid reasons for a commitment to continuing education, who is responsible for seeing that pastors make that commitment? Some would say that the theological seminary is the responsible party. They would make the case that the seminary should teach with the principle that in the three years of theological education a student should learn enough to be able to carry on independent study upon leaving. Motivation for continuing education will be addressed at several other points in this paper. Data from the original inquiry for Gamble's work will preface the current survey of ATS seminaries.

Gamble begins his text, The Continuing Theological Education of the American Minister with the following definition:

‘Continuing theological education’ means a systemic program of consecutive and cumulative study, focused upon concerns where theological import is either central or closely related. All human experience may have educational value, but there is a more purposeful, conscious learning that leads toward the development and enrichment of the individual.⁹

Such a definition is a good place to start. The use of the word theological is crucial to the definition, but I have chosen to omit theological in any use of the

⁹ Gamble, Continuing Theological Education, 2.

phrase, continuing education, because this thesis is limited to the seminary context and theological is therefore, always intended.

By 1975, Gamble had added significantly to his definition. He wrote that continuing education is

an individual's personally-designed learning program developed with the help of colleagues (laity and fellow-clergy) to improve vocational competencies, which begins when formal education ends and continues throughout one's career and beyond. An unfolding process, it links together personal study and reflection, and participation in organized group events in a related series of 'more-or-less organized events.'¹⁰

Fred Wilson in his article "Continuing Education and the Religious Professional" cites further evolution of the definition.

Other definitions could be cited to show the change in definition of continuing education of clergy (Frerichs, 1977). The refining process of twenty-five years has added the following five essential concepts to Gamble's initial stab at defining continuing education for pastors:

- * the necessity of interaction of learning and experience
- * the initial responsibility should rest with the minister-learner to begin individual planning for continuing education.
- * acceptance of the role of both laity and other ministers to provide input into the forming of the minister-learners individual plans.
- * a variety of activities over the entire life-span where acceptable.
- * goals grew from an emphasis on ministry skills and theological knowledge to include personal evaluation and refreshment.¹¹

¹⁰ Connolly Gamble, "Continuing Education for Ministry," paper delivered to the Society for the Advancement of Continuing Education in Ministry, n.p., June 1975.

¹¹ Fred Wilson, "Continuing Education and the Religious Professional: 1960-1985," Lifelong-Learning 9, no.2 (Oct. 1985): 17-19.

Many other writers have added their definitions to this evolution. William J. Phillips drew from his work using a systems approach to expand the definition of continuing education for clergy.

Continuing education for clergy [is] ... a process by which the individual clergyman assesses his needs, formulates and articulates his learning objectives, establishes the criteria on which his learning will be evaluated, searches and contracts for appropriate resources, and, using effective means undertakes episodes of learning toward continued growth and competence.¹²

In his book, Competent Ministry, Mark Rouch adds this definition:

Continuing education is an individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events.¹³

The multiplicity of definitions of continuing education that have been cited here and acknowledgment of many others that were not included, demonstrates the evolution of the field of continuing education. Each definition is part of the process of clarifying and focusing the field.

The 1970s were an exuberant time of expansion for SACEM with development of programs, and more and more seminary and denominational members involved. Research was a top priority, and in 1975 a Research Committee was established to stimulate research by members and to provide limited resources for them. The

¹² William J. Phillips, "Toward the Improvement of Continuing Education for Clergy," Theological Bulletin [McMaster Divinity College] 4, no. 5 (Nov. 1977): 10.

¹³ Mark Rouch, Competent Ministry (Nashville: Abingdon Press, 1974), 16-17.

Society also initiated a major research project on needs assessment instruments and processes and their use.

Connolly Gamble presented an address to the annual SACEM meeting in which he cited five examples as evidence that the field of continuing education had come of age.

1. Many ministers are recognizing and asserting their need to continue to learn.
2. Many churches and employing agencies are recognizing and providing for continuing education with time and money.
3. Many denominations are developing standards and policies for implementing continuing education.
4. Many program agencies provide resources for continuing education, including the D.Min.
5. Some research and development groups have been started to address new opportunities.¹⁴

The state of the art was indeed hopeful in 1980. Two years later, a Research Committee of SACEM prepared a paper for study and response. That paper presented yet another definition of continuing education.

Continuing education for ministry is defined as organized, disciplined learning, relevant to the practices of ministry, by persons in remunerated professional church occupations. It focuses upon the needs and interests of those engaged in ministry and those served by it. It includes both ordained and lay professional church leaders. It may be self-directed or developed with other resource persons and

¹⁴ Connolly Gamble, "Continuing Education for Ministry: The State of the Art," address delivered to the Society for the Advancement of Continuing Education in Ministry, Pasadena, Calif., June 1980.

agencies.¹⁵

This 1980 definition is one of the most evolved and inclusive, and still serves well as a starting point for a discussion of continuing education in ministry.

The 1980 study paper also suggested a vision for the future of continuing education which raised issues only hinted at in the address by Gamble in the same year. Though continuing education had matured, there were some knotty problems that challenged each of the statements made in Gamble's address. The Committee reports that frequently, continuing education is understood as something that folks chose to undertake after their formal theological training and much of the responsibility for that continuing education is placed on agencies and institutions. The Committee suggests four developments that provide alternatives to such an understanding.

1. Continuing education needs to be viewed in relationship to one's total educational, vocational, personal and spiritual development.
2. Continuing education needs to be seen in the context of an educational philosophy for church professionals.
3. Continuing education is as much a responsibility of the appropriate ecclesiastical bodies as of the continuing education program producers.
4. The church professional needs to develop an intentional planning process and a long-term plan for continuing education which is still responsive to life and career changes.¹⁶

¹⁵ SACEM Research Committee, "Continuing Education for Professional Ministry," study paper approved by Executive Board, 11 December 1982, 1.

¹⁶ Ibid.

Additional definitive research during the decade of the 80s was a second project undertaken by Connolly Gamble, entitled The Continuing Education of Parish Clergy, published in 1984 under the auspices of SACEM. A questionnaire was sent out to 5400 pastors in twelve denominations. As the research was undertaken, a shorter definition of continuing education was adopted as the working definition: "continuing education is organized, intentional learning related to the practice of ministry, by persons in paid professional church occupations."¹⁷ From the 5400 questionnaires, 1984 were returned containing usable responses. The comments concerning this research come from the chapter "Reflections and Learning" written as a summary by Connolly Gamble.

Understanding the complexity of religious leadership, the study sought to "photograph a pastor at work in the parish and capture some of the dynamics as he or she identifies and draws upon resources to enhance growth in ministry."¹⁸ Gamble takes great care to explain the limitations of such a study that depends on self-reporting. Some of the concerns of that process include the uncertainty of where the pastor is in his/her ministry, whether settling into a parish, recovering from a recently completed degree or experiencing some other unique experience in the parish. In addition, those who respond do so with very different criteria, some using their memories and some using carefully prepared records of events. The mood of the

¹⁷ Connolly Gamble, The Continuing Education of Parish Clergy (Collegeville, Pa.: Society for the Advancement of Continuing Education in Ministry, 1984), 6.

¹⁸ Gamble, Continuing Education, 52.

respondent also affects the response. Gamble puts it so well, "Churning viscera evoke a response quite different from a quiet heartbeat."¹⁹

One of the goals of the study was to determine those factors that either influenced or did not influence learning in the pastors. Age, sex, number of years in ministry, tangible rewards, and level of salary and family income all were determined to not substantially influence participation.²⁰ Three categories did influence such participation: (1) a perception that the subject matter will contribute to increased competence for ministry; (2) supportive relations within the parish and the regional unit; and (3) self-assessed continuing education and self-formulated goals.²¹ The second category appears to be the most influential and a discussion of the role that the parish and the denomination play in continuing education will be addressed in Chapter 4. In this discussion, it is significant that self-assessment and self-formulated goals are also a determining factor. These goals may be in tension with "supportive relations" (see no. 2 above) but are perhaps a realistic matter of educational wisdom. No matter how much support a pastor may receive from parish and denomination, the ongoing learning will be most effective if the learner (pastor) "controls the pace of learning, purposes, plans and intended outcomes."²² The negative side of this individualistic approach to learning, is that it does not involve the lay members of the

¹⁹ Ibid., 53.

²⁰ Ibid., 54.

²¹ Ibid., 55.

²² Ibid., 58.

congregation and support, both financial and moral, may not be forthcoming.

Within every denomination, one can find clergy who are self-starters, who find it relatively easy to form educational goals for themselves and who enjoy the process of determining needs and ways to meet those needs, educationally and spiritually. The Academy of Parish Clergy, cited in Gamble's work, spoke of these folks, as "colleague-consultants." These folks, though few in number, are significant resources for their particular denomination. For most clergy, the cost and complication of distant continuing education events has made it imperative that they choose events close to their work, and that may include self-directed learning at home. The Academy of Parish Clergy suggests that one-half of the one hundred fifty hours of continuing education per triennium be spent in study in the parish setting and the other one-half in events away from the parish setting.

Gamble suggests that a "sense of spiritual poverty" inhabits many clergy, which may account for a "minimalist" approach to ministry in general and to continuing education in particular. This "minimalist" approach seeks the lowest standard that is required and asks the question: what is the least I can do and still get by? According to Gamble, "The wider expanses are not examined because the mind (along with the heart) is set in barely squeaking through. The minister serves from a self-image that questions personal adequacy rather than from abundant personal resources that pour forth." ²³ Mandate or coercion or paternalism do not challenge or change this approach. The most effective method is to involve the learner in a

²³ Ibid., 60.

needs-assessment program.

Personal motivation is so vital to the ongoing processes of education for ministry that the evidence is now clear: it is worthwhile to spend time in surveying resources for development in ministry and planning for continuing education.²⁴

For the continuing educator, several remarks by Gamble are noteworthy. First of all, in order for parish clergy to work with their congregations and denominations in setting learning goals and processes, the need for long-range planning is essential. Thus, announcement of programs should be made at least nine months to one year in advance of the date of the program. Secondly, the choice of topics for programs is a primary concern of clergy. In looking at leadership for a prospective event, clergy are most interested to know that the leader has knowledge of the subject. They also want to know how skilled the leader is, who is sponsoring the program, whether the program fits into their parish needs, and whether it is being held at a time convenient for their schedule.

Since many pastors would report those concerns when choosing a program, it suggests a dependent mode of learning, in which the learning goes to the "expert" to be taught something, i.e. the teacher-learner relation tends toward pedagogy rather than andragogy.²⁵

The study also highlights the importance of the pastor to develop an independence in learning and a personal decision to make lifelong learning a matter of

²⁴ Ibid., 61.

²⁵ Ibid., 64.

lifestyle. Citing Cyril Houle in Continuing Learning in the Professions, Gamble suggests rather dramatically, that the admission process in theological schools has a responsibility for this lifelong learning. "Applicants should be sifted according to whether they possess the gifts of curiosity, a passionate desire to know, an unquenchable thirst for understanding, and a dauntless commitment to lifelong learning."²⁶ If that rigorous attention were given to applicants, the effect on continuing education would be revolutionary. Gamble calls continuing educators to work with seminary graduates regardless of their commitment to lifelong learning but admits that the task is much easier when clergy are responsive by nature and conviction. The 1984 research is still a definitive word in the field of continuing education in ministry.

In the 1980s SACEM went through a period of consolidation and introspection. Denominational and seminary financial resources began to shrink and decisions about involvement in SACEM became more difficult. In 1982, Robert Reber headed a long-range planning committee to examine long-range goals, potential for membership, possible relations with other organizations and funding. Following work done with a consultant provided by Lilly Endowment, Bill Lord, then President of SACEM offered detailed goals and ways to achieve the long-range goals provided by Reber. Connolly Gamble resigned in 1986. In February of 1991, lack of financial support and other factors caused the SACEM Board to make the difficult but significant decision that it would continue its work without a full-time Executive

²⁶ Ibid., 64.

Secretary. That decision led SACEM in a new direction. In the spring, 1992 edition of Continuing Educator Carol Voisin, President of SACEM, wrote of a new vitality:

The movement of SACEM from a survival mode to a thriving mode is happening. In and through this movement, SACEM is taking on a new shape. To be sure, we are now 'lean and mean.' And our muscles are becoming toned and shaped as we connect intentionally with denominational leaders who are responsible for continuing education as well as with seminary leaders in continuing education. Moreover, we are exercising our extension muscles to include all those who have an interest and a commitment to life long learning.²⁷

The Society holds an annual meeting each year for the over one hundred members and the Nashville meeting in January of 1994, had the largest number of participants in many years. A small group of leaders choose topics and presenters from within the membership as well as outside of the membership for the annual meeting.

Continuing Education in ATS Seminaries

The field of continuing education is a field that has been scrutinized and surveyed from its beginning. Connolly Gamble was the initiator of much of the data that helps to define the field. As described earlier in this chapter, the early beginnings of SACEM were attributed to the research that had delineated the field of continuing education, the 1960 work by Gamble.

The major research that was carried out by Gamble involved a questionnaire, which he called The Continuing Education Inquiry. It was sent to five hundred agencies and institutions seeking descriptions of their programs of continuing theological education for ministers. This included 124 ATS schools and forty

²⁷ Carol Voisin, "The State of SACEM," Continuing Educator (Spring 1992): 1.

associate ATS members. Additional inquiries were sent to universities, conference centers, institutes of pastoral care and preaching and interseminary programs.

The inquiry consisted of a number of questions concerning continuing education including: what are the objectives of your program of continuing education for ministers? Five categories of answers appeared as response to that question: (1) to sharpen theological insights; (2) to stimulate and enable serious scholarship; (3) to enable new perspectives for a pastoral ministry; (4) to increase effectiveness in communication; and (5) to provide spiritual invigoration.²⁸

Another result from the research concluded that the content and method of the programs were generally the same contents and methods of the seminary's course offerings for the degree program; preaching, counseling, administration and pastoral care, taught by lectures and discussion.²⁹

An interesting bit of data concerned the focus of the publicity. The question was asked about which motives of ministers the publicity was trying to attract. Four motives were highlighted: (1) refurbishing depleted resources of mind and heart; (2) improvement of specific skills; (3) "re-tooling" for a changing culture; and (4) personal satisfactions.³⁰ The funding for such programs was financed in a variety of ways; tuition, subsidy by seminary from general funds, support from foundations,

²⁸ Gamble, Continuing Theological Education, 22.

²⁹ Ibid., 28.

³⁰ Ibid., 33.

endowments, denominational or congregational support.³¹ There was very little response to the concern of approaching undergraduates to encourage later participation in the program.

Method

This 1960 research by Gamble was a resource for my study and serves as a foundation for its development. The method I used in this project is similar to the 1960 study by Gamble, though not as extensive. The main body of material was collected from seminaries all across North America. A letter was sent to every academic dean as listed in the 1993 Directory of The Association of Theological Schools. (See Appendix A.) I have included a copy of that letter because in some ways, the response received was so unexpected that I have looked for clues that might explain the response. I can only conclude that academic deans take their positions very seriously and that they read their mail carefully and direct it to the proper person. That still does not explain why busy directors of continuing education and in some cases deans and seminary faculty members would take the time to respond. Letters were sent to 222 seminaries in the United States and Canada and responses were received from 113 seminaries. Such an initial response led me to the following questions:

* Did the response suggest that continuing education was more vital and alive than the reading and research had indicated?

³¹ Ibid., 34.

* Did the response suggest that there was a felt need for an exploration of the field of continuing education and those involved were willing to participate in such a study?

* Who were the persons who were responding? How did their role fit into the Seminary that they served?

* What resources and data could I glean from these professionals who were working in the field?

The materials began to arrive, large packages, single envelopes, brochures, flyers, and catalogs, until eventually an entire file drawer was filled.

Analysis

Since the method is an important part of this data, details of the method of analysis need to be documented. The first decision was how to catalog all the information and the simplest seemed to be an alphabetical filing by the name of the seminary, which would follow the ATS Directory. As letters were received, portions were highlighted which seemed significant at the time. Many letters asked questions, suggested other people to contact or included some bit of philosophy or historical perspective of continuing education in a particular context. Several good snowstorms provided the days to read through the material and at that point several other issues needed to be considered.

* What was I looking for?

* How much data should I record?

* How could I tag those seminaries that needed a more complete reading of the material?

* What categories were important?

Results

After reading materials from about ten seminars, answers to these last four questions began to form. After many trial and error attempts to get the data organized, a chart was conceived that served the material well. (See Appendix B) The chart shows the categories as they evolved. I needed a quick way to determine whether that school had a continuing education program or not. A check in the far left column served that function. Of the 113 responses, forty-one schools indicated that they had no continuing education programs or at least they did not define any programs that they sponsored as being continuing education. It is impossible to know whether misunderstanding of the term continuing education might have provided inaccurate information. Such misunderstanding remains a potential for an additional study. Enough evidence of misunderstanding surfaced from those who did respond to indicate that there might be further work in this area. Of the 111, four schools indicated that they were in the developing stage or in some cases, in the redevelopment stages of continuing education programs.

The next question concerned the remaining sixty-eight schools who had continuing education programs. Who was the person or persons responsible for the programs? Of the sixty-six schools, forty-eight had directors of continuing education. For purposes of this study, no further clarification was made concerning those forty-eight directors, but in some cases those directors were full or part time faculty members who administered continuing education programs in addition to their other responsibilities. In some cases, academic deans carried out this task as part of their

responsibilities. Initially, the chart called for information about the number of programs in an academic year and the kinds of programs that were held, such as lectures, conferences, retreats and degree programs. This supplied me with data about my own inadequate preparation for such research, because the material was so complex and contained such a variety of programs that such categories just did not exist. Two final categories seemed obvious, "funding" and "comments." The funding data was inconclusive. Most of the programs were of such varying length and intended for such a wide variety of constituents that registration fees and charges just were not helpful. This did provide the impetus for a second piece of research, however. The "comment" section became the most important part of the data, because here were the tags for those interesting and unusual and puzzling pieces of information that the materials presented on first reading. This section contains things that struck me from a consumer point of view, ideas for programming, interesting terms and phrases and overall impressions of the materials.

Two other portions of the data chart contained the number of students and the number of faculty as reported in the ATS Directory and also a note of those schools who were not accredited by ATS but were identified as Associate Schools. I was interested to see whether there was anything noteworthy about the relationship of continuing education to the accreditation process. Nine of the responding schools were Associate Schools and of those nine, two had directors of continuing education and two others were developing programs.

Interpretation

A number of specific questions surfaced during the reading of the materials that helped to interpret the data. Each question drove me back into the materials to read for specific information. Those questions were:

1. Who is the audience of continuing education?
2. How did the recipients interpret the request for continuing education materials?
3. How are programs funded?
4. How is continuing education in a theological context different from continuing education in a secular setting?
5. Were there any trends in the lengths of programs?
6. What is the connection between continuing education in a theological context and the church?
7. Who provides the leadership in the programs?

Out of this rereading came seven interpretations or impressions. Other than being a response to one of the questions above, these impressions are rather unstructured and are not in any order of priority or preference.

1. Continuing education in these seminary contexts offer programs to a wide variety of persons, including seminary students, clergy, pastoral counselors and other church professionals and lay persons. This later emphasis on opportunities for the laity was in some ways surprising and offers potential for yet another study of continuing education. I have kept most of the work in this project focused on clergy

but in the concluding chapter, there are some challenges to reconsider such a narrow approach to the field.

2. For many seminaries, the D.Min. is the preferred continuing education program and in some cases, it is the only one offered. In those cases, the definition of continuing education takes on a somewhat different meaning and I have chosen to limit this project to non-degree continuing education programs. Such an impression, however, does raise the question of definition of the field once more. Did some schools respond to my letter of inquiry in light of their own definition of continuing education, which might have been the D.Min degree program? The development of the D.Min is historically woven into the field of continuing education.³²

3. Much is yet to be discovered concerning funding of continuing education programs in these seminaries. The fees and charges range from nothing to exorbitant and it is unclear, except for a very few schools, how teaching staff is paid or how salaries and office costs of directors are funded. For some faculty members, continuing education may be included in their teaching responsibilities. In one school, specific comment was made regarding the endowment program and how participants could endow a particular program. Other than that one school, little data reflected how funding happened, particularly whether fiscal matters were inside or outside the budgeting system of the theological school. Where that system is may have much to say about the mission and endorsement of continuing education, by the theological school.

³² Rouch, Competent Ministry, 67-70.

4. The motivation for continuing education is the upgrading of skills and for personal growth. Though there were some exceptions in the more evangelical seminaries, by and large the marketing for continuing education in a seminary did not look all that different from what one might find in the corporate world. This impression is dangerous because I did not read every word of every document, but with one exception, I found little attention to any theological motivation for continuing education. That one exception is the epigraph for this chapter, "Continuing education is however, not solely for the benefit of the individual--it is also for the whole church and its ministry in the world."³³ Readers must know that I included my own continuing education catalog in this reading and found little interest in theological motivation in my own publicity pieces.

5. A considerable number of schools use extended programs for clergy, such as week long institutes, conferences, three-day retreats, semester long one afternoon a week programs, all of which seem better able to focus the learning opportunity in a significant way. For those denominations who are being more intentional about intensive continuing education expectations of clergy, this seems much more on target than one day lecture settings.

6. Many of the schools are closely connected to their particular religious body and express continuing education almost entirely within that denomination. The denomination has some input into the needs and the encouragement of their own clergy to participate in such programs. Roman Catholic seminaries provide very

³³ See epigraph, Atlantic School of Theology, continuing education brochure.

purposeful programming for their priests and women religious and in many cases for the laity also. As might be expected, the inter-denominational seminaries provide programming for the ecumenical community.

7. The last impression from the readings concerns the leadership and teaching for continuing education. Overwhelmingly, seminaries draw on their own faculties for such teaching. Those schools that have larger, more extended programs often bring in nationally known lecturers but most use local resources. These teachers may offer a morning lecture, a six week program on a particular topic or a full semester course which would be attended by graduate students as well as church professionals. The use of the audit and the Continuing Education Unity (CEU) figure into this discussion and will be treated in Chapter 4.

Words of Wisdom from Directors of Continuing Education

These seven impressions provided motivation for me to move to the second phase of this research. This involved a questionnaire sent to those seminary continuing education programs that had named directors. The questionnaire is listed as Appendix D. The questionnaire was sent to nineteen directors, and nine responded to the questionnaire. Three other schools responded that they were in transition and therefore had no one appropriate to respond to the questions. The definition of continuing education in a seminary context, which was begun at the beginning of this chapter, received some responses that define the field and also in some cases, relate to the particular role that the director plays in continuing education. Some of those definitions are:

Continuing education is recognition that I don't know it all, that learning is a lifelong process. All I do in this portion of my job builds on that premise--I speak with people about that, I plan events believing that. My job is to provide a variety of quality events that support/provide/encourage lifelong learning, using a variety of learning models.³⁴

The term "continuing education" is used to designate planned post M.Div. events directed at practicing clergy designed to enhance their understanding, competence, and effectiveness in ministry. As Director of Continuing Education, it is my responsibility to assess needs and resources, and to participate in the design and implementation of a continuing program.³⁵

Continuing education is lifelong learning. My task is to provide a rich variety of courses that will stimulate thought and Christian growth, that will help church professionals gain new perspectives on their work and that will present new ways of thinking about ministry.³⁶

Continuing education ... is helping people, especially church professionals and lay leaders engage in life-long learning in theology and ministry.³⁷

Continuing education seeks to bring the concepts, theories, attitudes, behaviors, and skills, that have been identified as helpful in ministry, into dialogue with the experiences that the individual learner brings.³⁸

Continuing Education is lifelong learning for growth in learning new

³⁴ Nancy E. Gamble, Lutheran Theological Seminary at Gettysburg, letter to author, 16 March 1994.

³⁵ James Chuck, American Baptist Seminary of the West, letter to author, 30 March 1994.

³⁶ Sara Juengst, Columbia Theological Seminary, letter to author, 2 May 1994.

³⁷ Christine Blair, Austin Presbyterian Theological Seminary, letter to author, 23 April 1994.

³⁸ William Lord, Toronto School of Theology, letter to author, 24 March 1994.

skills, expanding academic experience, and deepening spirituality.³⁹

Some additional issues come from this data, including the funding of continuing education programs, and how continuing education fits into the larger setting of the seminary, but the most pertinent response for my thesis is the response to the question, how would you express what is theological about continuing education in a theological seminary? I quote all the responses that were received.

The programs offered by the Con Ed Dept parallel the offerings of the seminary program ... and enable participants to continue growing in theological understanding and competence.⁴⁰

Programs of continuing education that are sponsored by a theological seminary must be rooted in "Theos-logic," or faith. Some must be planned to respond to others' perceived needs, some must be planned to encourage new areas of learning based on all of society and life. Each opportunity must facilitate the integrative process of theology reflection!⁴¹

Ministry skill development must have a theological base to be Christian.⁴²

Continuing education in our setting is "theological" in the sense that everything we do is ultimately rooted in the Christian gospel, and is informed and energized by it.⁴³

It is theological because it is centered on the kind of education that brings church professionals into a new and deeper relationship with

³⁹ Marilyn M. Breitling, Eden Theological Seminary, letter to author, 3 August 1994.

⁴⁰ Thomas McIlwraith, Atlantic School of Theology, letter to author, 18 March 1994. (Note the epigraph at the beginning of Chapter 3.)

⁴¹ Nancy Gamble.

⁴² Mark Senter, Trinity Evangelical Divinity School, 18 March 1994.

⁴³ James Chuck.

God both in their personal lives and in their ministries.⁴⁴

The content of all our continuing education events is theological in some way. Some courses are in the traditional areas of Bible and theology. Most courses are in the area of practical theology. In these courses practice and theory intersect, theology is a source of reflection on practice, and is in turn reflected on in light of practice.⁴⁵

Our mission statement states that we will program in three areas:

1. Traditional and contemporary disciplines of the church
2. Critical issues for church and society
3. Organizational and leadership development for church institutions⁴⁶

The ongoing task of speaking learning about God and responding to God's presence in all of life is the core of seminary theological education and whether it is formal or informal, the dialogue that happens in events and classes is theological.⁴⁷

Continuing education is theological because:

- * seminaries are in the text and people business, as are those in ministry
- * it is a dialogue between the experience of the participants, who are in ministry and the subject matter under study
- * participants are encouraged to reflect theologically
- * we believe that the Holy Spirit is at work in the education process⁴⁸

"We believe that the Holy Spirit is at work in the education process" is a good way to leave this discussion on continuing education in the seminary. I add my own answer to the question, taken from publicity from the office of continuing education at

⁴⁴ Sara Juengst.

⁴⁵ Christine Blair.

⁴⁶ D. Bruce Roberts, Christian Theological Seminary, letter to author, 23 May 1994.

⁴⁷ Marilyn M Breitling.

⁴⁸ William Lord, Toronto School of Theology, letter to author.

Moravian Theological Seminary.

Welcome to this year's catalog of continuing education programs. As a pastor and a religious educator, I believe that persons are called to be learners all their life. That belief comes, educationally, from my understanding of the human capacity to be transformed in the teaching and learning process. That belief comes, theologically, from my understanding of God's spirit working in the process of teaching and learning to move us, to stretch us, and to equip us for the ministry to which we all have been called.⁴⁹

These understandings lead to a discussion of "Continuing Education for Clergy and the Church" in Chapter 4.

⁴⁹ Kay Ward, remarks in 1994-1995 Continuing Education Catalog (Bethlehem, Pa.: Moravian Theological Seminary, 1994), 1.

CHAPTER 4

Continuing Education for Clergy and the Church

This chapter is an exploration of the factors that encourage, motivate and/or reward clergy to participate in continuing education events. I intend that the chapter focus on clergy, because the research was undertaken using that language and it is necessary in order to limit the discussion of continuing education. At the same time I acknowledge that such a label excludes some of the persons who are directly related to continuing education in a theological context. Those persons may be students in seminary, lay professionals who staff our denominations, and the laity from local congregations. The limits of such a label will be addressed in Chapter 6 when I discuss new models for continuing education. This chapter also includes an exploration of the expectations that denominations have of their clergy to participate in such programs and the role they might play in such participation. The issue of motivation for the continuing education programs themselves is interesting to consider. As the history of SACEM is traced, there has been discussion of what determines the kind of programs that are presented. Whether those programs respond directly to the expressed needs of pastors, or whether they reflect growing issues that will capture the imagination and curiosity of the clergy, has been a concern.

If programs are designed to respond to needs of pastors, the immediate question is one of needs assessment. Donna Keane suggests that such an assessment needs to be part of the consideration of continuing education.

The joy of continuing education may be found in the relaxation of some of the "musts" and the enchanting ability to explore those areas of interest which one has not had time for before. If the nature of the person prohibits them from seeing their need for courses to augment their weaknesses, then the role of the continuing education person, panel or board of each denomination should be to provide for a review and evaluation of the person's work and to offer either suggestions or demands for courses, workshops, seminars and readings in the areas of weakness.¹

Such a call for evaluation and assessment of clergy as part of continuing education suggests that the continuing education person, or a panel or board from each denomination be responsible for that assessment. The responsibility of denominations to carry out that function will be discussed later in this chapter, but first, it will be instructive to clarify the motivations of clergy as they consider continuing education in their ministry.

Motivations and the Needs of Clergy

In an article by Fred R. Wilson, "Continuing Education and the Religious Professional: 1960 to 1985," published in Lifelong Learning, the author refers to a study in the 1970s to determine motivation for participating in continuing education.

The primary reason given for attending continuing education programs is to increase knowledge and skills for performing ministerial roles. Second, the desire to increase self-understanding and personal relationships. The desire for intellectual stimulation was third and spiritual renewal was fourth.²

Encouragement by the congregation also played a part in participation.

¹ Keane, 4.

² Wilson, 17-19.

According to Wilson, "Financial support from the congregation was rated as more important for program participation than having the time available."³ Those not receiving money or time off for continuing education were much more likely to make their own independent study or reading plans as a way to meet continuing education expectations. If there was a denominational staff person encouraging participation, clergy were much more likely to be involved.⁴

In an article "Reflections of the Continuing Education of Pastors and Views of Ministry" published in Word and World, Kent L. Johnson offers some unique insight into the matter of motivation for continuing education events by clergy.⁵ Johnson, of Luther Northwestern Theological Seminary, St. Paul, Minnesota, has traced some of motivations of clergy attending a particular event, (Kairos) using a written survey for participants. As part of Johnson's preparation, he familiarized himself with data from a study by K. Patricia Cross with adult learners. Cross summarized four qualities that describe those who participate in adult continuing education: (1) they have more than one reason for their participation; (2) they are motivated by a desire to apply what they are to learn; (3) they are confronted with new tasks or issues for which they need help; and (4) they enjoy learning.⁶ Part of the survey that Johnson undertook was to determine in what ways clergy are similar or dissimilar to adult

³ Ibid., 18.

⁴ Ibid., 18.

⁵ Kent L. Johnson, "Reflections on the Continuing Education of Pastors and Views of Ministry," Word and World 8 (Fall 1988): 378-88.

⁶ K. Patricia Cross, Adults as Learners (San Francisco: Jossey-Bass, 1981), 83-85.

learners as a whole.

Pastors in this study scored very much like adult learners in general in that they gave several reasons for their participation. But the most important factor influencing pastors to attend was the particular topic presented. Ministry needs of the pastor, as well as the ability to fit the particular event into their schedule, were other significant reasons for attending an event.

The applicability of a program was similar to the more general adult learners of the Cross study, as evidenced by the proportion of clergy responding to ministry needs. Whether those needs were new or whether they represented the on-going needs of parish ministry was not determined. Of interest to those who plan such continuing education events, the interest in current social issues was very low as a motivating factor. Johnson speculates on possible explanations for this lack of interest.

One is that pastors see the seminary as a place for biblical and theological study and look to other agencies for help in dealing with social issues. A second possibility is that the seminary has not identified those issues that are presently challenging pastors, and this has not offered any help in dealing with them. Perhaps resource persons or others in the community/congregation are perceived as better equipped to teach such classes or pastors prefer not to deal with issues that could be controversial. Or it could be that many pastors do not include a direct response to these emerging issues as a significant dimension in their view of ministry.⁷

All of those possibilities invite further research. The matter of the joy of learning was not directly researched in the clergy study, though there was some soft

⁷ Johnson, 386.

data indicating that clergy had always enjoyed themselves at the Kairos events.

Johnson concludes with a statement undocumented but intriguing and also requiring more research with clergy: "Research in general adult education indicates that the higher the level of education to which a person attains, the greater is their predictable participation in continuing education. They are 'good at learning' and people continue to do what they do well."⁸

"Doing what they do well" is an interesting idea that leads to many questions. Do some clergy choose those programs in which they have done considerable reading and study rather than choose programs in which they are relative novices? Are there certain types of folks who tend to choose those areas in which they have expertise in order to check out the "expert" or to just be with a familiar or popular speaker whom they know through their reading? Are there certain types of folks who do just the opposite, in that they deliberately choose programs that they know nothing about, just for the freshness and novelty of the experience? Hopefully, regardless of how the choice is made, all of these types would see in their choices some relevance for their ministries.

How clergy decide which programs to attend was addressed by Paul Anderson in a survey for the Presbyterian Church (U.S.), Synod of Lakes and Prairies. The results of that survey were reported at the Sixth Annual Meeting of the Synod at Eau Claire, Wisconsin, 6-8 June 1978. The results come from 682 responses to a continuing education questionnaire sent to all clergy in the Lakes and Prairies Synod.

⁸ Johnson, 387.

The questionnaire asked about specifics of the kinds of programs that clergy attended, but also inquired about the planning for continuing education, with questions, such as "Do you have a long term career plan?" and "Is your continuing education program related to this plan?"⁹ The summary of that report indicated the responses to the questions above revealed that over half of all clergy surveyed did have a long-term career plan and that they were basing their continuing education programs on that plan. The summary makes an additional comment about this surprising data.

If planning is going on it appears to be done predominantly on a unilateral basis by the pastor. That is to say, 55% of our clergy indicate that their session has not been involved in the planning of their continuing education activities and a whopping 70% have either not sought or not received any assistance in planning for their continuing education from the presbytery or from the synod. This finding would seem to square with the generally recognized fact that many of our clergy are still operating as Lone Rangers with no great zeal for being accountable to anyone for how they use their study leave time.¹⁰

This matter of accountability is an important concern for the church as a whole as indicated in the summary of the survey. While clergy are ultimately responsible for motivating themselves to participate in continuing education, their accountability to their denomination, synod, presbytery or session is held to be essential for guiding the choices of programs.

What the church does not need at the moment is any more Lone Rangers! Ministers are continuing members of a presbytery and are

⁹ Continuing Education Survey prepared by the Support Committee of the Synod Vocation Department, Form #10377.

¹⁰ Robert E. Raymond, "Summary Statement," survey conducted by The Support Committee, Synod Vocation Department, Lakes and Prairies Synod, 1 June 1979, 4.

accountable to that presbytery for their growth and development in ministry. They carry out that accountability in consultation with their session and with that committee of the presbytery which has the responsibility for oversight of their growth in ministry. This suggests that every pastor needs to have access to a session personnel committee and a presbytery committee which together can counsel him/her on areas where growth is needed and to prevent the continued repetition of continuing education at points of already existing strength.¹¹

Since this survey is fifteen years old, one can speculate that the role that denominations play in the individual life of the pastor may have changed significantly in that time. While structures continue to be in place, such as personnel committees, that could provide such input for the pastor, whether that is a priority for such committees seems unlikely. In the light of financial and other interpersonal crises in local congregations, it is unlikely that needs assessment at either the local or district, session or presbytery or synod level is taken very seriously.

Relevance of Continuing Education for the Church

Though the previous discussion has contained issues that are implicitly relevant for the church, there are additional writers and researchers that have addressed this issue of the importance of continuing education for the church in a more explicit way. Mark Rouch, writing in the 70s presents one strand of concern--that of the competence of clergy in the church. He cites the product of a consultation on continuing education called by the United Methodist Church in 1968, (Proceedings, Consultation on Continuing Education for Ministry, 110-12) which offers five

¹¹ Raymond, 8.

statements that characterize the competent pastor:

- * Professional knowledge, skills, and perspectives necessary to carry out one's work.
- * Perspectives upon the local congregation or other group with which the professional shares ministry.
- * Self-examination and personal growth, insofar as these are necessary to professional effectiveness.
- * Data and theoretical perspectives to understand the changing world in which the minister works.
- * Identity and effectiveness as a person of Christian faith able to communicate a living tradition to the world.

In addition, Rouch offers his own four criteria: the ability to function freely and fully as a person, knowledge, skills and imagination.¹²

Almost two decades later, another strand is expressed, namely the role that continuing education can play in meeting specific needs expressed in the church. That role is dramatically portrayed in a memo to SACEM by Ed White in preparation for the 7-9 January 1994 meeting in Nashville, Tennessee. Using material from Loren Mead's book, The Once and Future Church, White suggests that there are three issues that the church must face:

- * How to be the church in a culture that ranges from indifferent to hostile in its attitude toward the church and the Gospel.
- * How to function in a turbulent and unpredictable environment (long range planning means forty-five days and is written in pencil).
- * Dealing with widespread fear expressed in denial, bargaining, rage

¹² Rouch, Competent Ministry, 43-47.

and depression.¹³

All three of these issues have considerable impact on continuing education but it is the last one that seems most compelling for clergy. The inability to face the reality of life as it is experienced in culture and the church contribute to a sense of denial that removes clergy from any sense of relevant ministry in a local setting. The bargaining comes as the clergy try to adapt to cultural values of becoming someone by how you climb the ladder of success (careerism) and how you use your wealth to pursue your own personal self-fulfillment (consumerism). This leads to pastors understanding ministry as consumer driven and their own fulfillment measured in promotions and more benefits. Rage in congregational and denominational life can be seen in the firings and involuntary terminations of clergy. This rage at an institutional level becomes focused at the clergy who become the reason why things are falling apart in the congregation. All of this leads to a low morale in clergy that is epidemic in proportion.¹⁴

Such a memo drives the conversation of directors of continuing education to talk about how first of all to plan programs that might address some of those issues. Secondly, it looks beyond the matter of motivation for participation to those issues that seem to numb any movement by clergy in their own behalf. How to recognize signs of burn-out and stress might be on the agenda of program committees. In addition, the issues themselves become potential for program consideration.

¹³ Ed White, "Memo to SACEM," October 1993.

¹⁴ Ibid., 5.

In additional material prepared for that SACEM meeting in Nashville, Ed White reflects on pastors who have come and gone in his Presbyterian context. The article raises additional concerns about the health and well-being of today's clergy. As White reviewed a list of ninety-one pastors who had "left unhappily or under duress," he was struck with the fact "that in only one of the ninety-one, unhappy termination cases was the problem intellectual or doctrinal. In the other ninety cases, the issue had to do with emotional and spiritual maturity."¹⁵ White suggests some particular reasons for this striking fact.

1. Unless CPE is required, most of the seminary experience is academic, "from the neck up."
2. The candidates for ministry have changed dramatically. Many come to seminary with little or no experience in the church, no experience of the spiritual disciplines and little adult exposure to scripture.
3. Denominations have trouble with the weeding out process of candidates for ministry and often have to pick up the pieces of congregations who have suffered at the hands of clergy who should never have been ordained.
4. The church assumes incorrectly that a seminary education is adequate preparation for ordination. There are some things that cannot be learned in seminary but must wait till the pastor faces the reality of the local context of ministry.
5. The church has to find a better way to stay in contact with new pastors and provide some sort of supervising and/or mentoring process that will promote the learning that is necessary in the initial years of ministry.¹⁶

¹⁵ Ibid., 2.

¹⁶ Ibid., 2-3.

Though Ed White writes from his Presbyterian perspective, the above concerns seem almost universal for the larger church, at least for the mainstream Protestant church. The concerns raise some powerful issues for denominational leaders and their expectations of continuing education for their clergy. Although many seminaries do seem to be addressing the spiritual formation needs of the present seminarian, there are some issues of spiritual and emotional maturity that come to focus only as the seminarian faces the particularities of the pastoral context.¹⁷

Adelaide G. Folensbee, has focused her dissertation on "Educational Expectations of Pastors Participating in Continuing Education Offered by Presbyterian Seminaries," and she addresses the issue of the educational expectations of clergy who participate in continuing education. Her abstract illuminates the most important outcome of such a study: "Pastors who took non-credit continuing professional education at six Presbyterian seminaries reported that the most important outcome they expected was help in being more competent in their ministry."¹⁸ Such a statement reiterates the "competence" discussion by Mark Rouch in 1968. Additionally, Folensbee found an expressed interest in spiritual maturity: "Rated as the fifth most important reason (64 % respondents) was anticipating growth in spiritual maturity, the only one among the ten most important not related to a pastoral

¹⁷ Moravian Theological Seminary now requires a Spiritual Formation Course for all M.Div. students as well as a variety of peer and small group experiences for reflection and support.

¹⁸ Adelaide G. Folensbee, abstract of "Educational Expectations of Pastors Participating in Continuing Education Offered by Presbyterian Seminaries" Ed.D. diss., Union Theological Seminary in Virginia, 1994.

skill."¹⁹ Since this study attends to the educational expectations of pastors, the finding is significant that spiritual maturity would rank at all.

An additional summary of Folensbee's research was included in the Spring, 1992 issue of Continuing Educator:

Pastors who participate in seminary continuing education events seek primarily to increase their competence in ministry. Asked in a recent survey to rate the importance of thirty reasons for their participation, the pastors who responded placed nine items related to this area among the top ten reasons. The exception, in seventh place, was "to further my own spiritual maturity."²⁰

Another work in the field which has relevance for the church comes from research done by Margaret F. Brillinger and Sharon C. Pocock, "Learning Needs of Clergy Who Have Not Participated in Continuing Education Events for Clergy." The summary of the research was written by Bill Lord. Forty-five clergy in six denominations were interviewed by in-depth telephone interviews.

The qualitative data revealed that while clergy were learning, they were not necessarily engaging in formal continuing education. They were actively playing it out in other arenas. They were registered in formal graduate or certificate programs, reading, workshops and seminars, conferences and involved in social causes in the community. Most clergy appeared to plan their own learning from mailed information that crossed their desks.²¹

In order to assess this research, one would need to define "formal continuing

¹⁹ Folensbee, abstract.

²⁰ Carol Voisin, "Reasons Pastors Participate in Seminary Continuing Education," Continuing Educator (Spring 1992): 5.

²¹ Bill Lord, "Learning Needs of Clergy Who Have Not Participated in Continuing Education Events for Clergy," Continuing Educator (Spring 1992): 3.

education" but the remarks do reveal, once again, the lack of planning and needs assessment for clergy in their choice of programs. The last line, "plan their own learning from mailed information that crossed their desks" reveals this lack of long-range planning as well as the importance of publicity for the continuing education provider.

Several themes were drawn from the study by Brillinger and Pocock.

- 1) Control: this issue seemed to be relevant as pastors struggled with giving up control and enabling others to lead, so that they could attend continuing education events. (See lay and clergy continuing education discussion in Chapter 6.)
2. Burnout: most frequently reported feelings were isolation and anger.
3. Role confusion: finding it difficult to separate the clergy role from personhood.
4. Isolation: many felt a lack of accountability, of regular feedback on their work, or supervision and coaching.
5. Seminary preparation: four out of five felt that they had been poorly prepared for work in a parish.
6. Mixed messages from the denominations: allotment of time and money from the denomination was not necessarily interpreted as encouragement to participate. Only one in five felt encouragement from their denomination. Four out of five thought that their denominations did not expect them to continue to learn formally and were not supportive of their ongoing learning. Two out of three felt a lack of congregational support for their involvement in continuing education.²²

If this research represents the attitudes of clergy, they raise interesting concerns for denominational leadership and their role in continuing education.

²² Lord, "Learning Needs of Clergy," 3-4.

The CEU (Continuing Education Unit) as a Tool for the Church

Continuing education came to birth in the late 60s and early 70s amidst the concerns of education in general. This was clearly the era for competency education and continuing education in ministry was not exempt from those concerns. (See Mark Rouch, Competent Ministry.) It is also not surprising that such an interest would call for a unit of measurement to quantify the goals of education. The Continuing Education Unit (CEU) began in this era and can be traced directly to: (1) the rapid expansion of knowledge, and (2) the obsolescence of its long term utility.²³ The need for a way to record and transfer non-credit continuing education was felt as occupations began to expect their employees to continually update their knowledge and skills. In 1968, thirty-four national organizations met to explore the feasibility of a uniform unit of measure. A thirteen member task force defined the unit and prepared a preliminary report and sponsored pilot projects to test their criteria for the unit. The National Task Force on the Continuing Education Unit was able to: "address a national problem by conceiving and developing a unique concept; allowing time for testing; and developing criteria and guidelines for national implementation in a variety of educational situations."²⁴ This 1974 document defined a CEU and established the process so that organizations could issue CEUs to their participants.

²³ William L. Turner, ed., The Continuing Education Unit, Criteria and Guidelines, report prepared by the National Task Force on the Continuing Education Unit (Washington, D.C.: Publications Department, National University Extension Association, 1974), v.

²⁴ *Ibid.*, vii.

The definition of one Continuing Education Unit was defined as: ten contact hours of participation ... in an organized continuing education experience ... under responsible sponsorship ... capable direction ... and qualified instruction."²⁵ Subsequent publications outlined the application process and established the International Association for Continuing Education and Training (formerly the Council on the Continuing Education Unit). The application process has become formalized and offers either a "user membership" or a "certified provider membership." The later enables a sponsor to offer certificates, points, hours or credits in addition to the CEU. The IACET establishes the criteria and guidelines and the application process for the CEU but the greatest contribution of the CEU has been the development of educational and training criteria. One of the projects in that development is the publication of Principles of Good Practice in Continuing Education:

Traditionally, instruction is perceived as "subject centered," whereas the current movement of most continuing education and training programs is toward a "problem-centered" orientation reflecting the notions that adults seek additional learning in order to solve a problem. This problem-centered orientation, which usually must deal with a more complex group of learners and other variables, requires careful attention to the problem(s) to be addressed by the learning experience in maximizing program effectiveness. This is not to imply that personal-interest programs and activities representing "learning for the sake of learning" should cease to exist.²⁶

Such a discussion has several implications for denominational use of the CEU

²⁵ Ibid., 3.

²⁶ Council on the Continuing Education Unit, Principles of Good Practice in Continuing Education (Silver Spring, Md.: Council on Continuing Education, 1984), 2.

and its attitude toward continuing education in general. The first implication is that the CEU is a specific kind of measure for continuing education that is based on a specific kind of teaching and learning. If the appropriate orientation is indeed, the problem-solving orientation, then denominations will want to take very seriously the call for needs assessment or the naming of those issues and problems that need to be addressed. Secondly, it raises the question of whether the CEU is the appropriate tool for denominations to use to assess continuing education for clergy.

Denominations seem to be in flux about the use of the CEU. As one denomination tightens its expectations and reporting system, another denomination abandons the use of the CEU altogether. There are several obvious examples of why it is found to be a useful tool. It is a carefully monitored instrument that can measure a wide variety of educational experiences with reliable results. It is easily accessible to denominations. The onus for the record keeping is up to the sponsoring program body and all the pastor has to do is keep track of the issued certificates for a given year and report those certificates to the denomination.

That reliability and the ease of reporting may also be one of the weaknesses as a tool for denominational administrators. Numbers of CEUs may have little to do with any kind of planned continuing education program and may in fact represent, either those programs that fit readily into the pastor's schedule or those programs that did not challenge or contribute to the clergy's pastoral or spiritual growth in any significant way.

The Eastern Pennsylvania Conference of the United Methodist Church has

offered some criteria and guidelines for pastors in the hope of making continuing education more effective. This conference requires eight CEUs per quadrennium, with the strong recommendation that at least four of the eight CEUs be earned in programs of at least one CEU each. Further, it strongly suggests that a pastor spend at least five consecutive day in continuing education each quadrennium.²⁷ Such criteria attempt to address the concern of clergy dropping into one program after another, with little overall planning and with little opportunity for an intensive educational experience of longer duration.

This chapter has raised the issues of motivation and needs assessment for clergy and has named possibilities for denominations to use continuing education as a resource for their particular contexts of ministry. One of those resources is the CEU as a tool for the denominations. These issues of continuing education have been viewed from a denominational perspective. That perspective will narrow somewhat, as I now consider the particular context of the Moravian Church and Moravian Theological Seminary.

²⁷ United Methodist Church, Eastern Pennsylvania Conference, Board of Ordained Ministry, "Our Covenant in Continuing Education," for the period 1 January 1992 - 30 June 1996.

CHAPTER 5

Continuing Education in a Moravian Context

Historical Interest in Education and Theology

For purposes of contexting, this chapter on continuing education in a Moravian context begins with a brief biography of John Amos Comenius. The importance of this Bishop-educator in the history of the Moravian Church looms large over a discussion of theology and education and the discussion of continuing education in a seminary context.¹ This chapter also contains a brief biography of Count Nicolaus Ludwig von Zinzendorf. The concluding portion of the chapter uses the particularity of continuing education in the Moravian Church, as a case study.

John Amos Comenius

Born in Nivnice, a small southeastern village in Moravia, in the present day Czech Republic, 28 March 1592, John Amos Comenius was born John Komensky, the family surname coming from their native village, Komna. According to the fashion of the time, John latinized his name to Comenius. His middle name, Amos was given to the young Comenius as a student by his teacher, John Lanecky (Lanecius). John's parents were active members of the Brethren Church (Unitas Fratrum) in Moravia and both died of the plague when John was only six years old. Under the direction of an older sister, he was sent to a variety of schools for his early education. These ten years were very important to John as he reflected on education

¹ This biographical material has drawn on the work by Matthew Spinka, John Amos Comenius, The Incomparable Moravian (Chicago: University of Chicago Press, 1943).

as an adult. The practice of the day was literally to beat content into the boys and all they really learned was to hate school and learning.

When Comenius was sixteen years old he was sent to the Prerov Latin School, a Brethren School under the direction of John Lanecky, later a Bishop of the Unitas Fratrum. After finishing his preparatory studies, Comenius was enabled to continue his studies at the Reformed Gymnasium of Herborn in Nassau. It had become customary among the members of the Brethren to give preference to the Calvinistic schools rather than the Lutheran schools of the area. Here at Herborn, Comenius came into contact with Johann Heinrich Alsted, a young philosophy professor who was to have a unique impact on his education with his views on Aristotle, on encyclopedic learning and a biblical emphasis. During his time at Herborn Gymnasium, Comenius began his composition of a Czech-Latin dictionary which he continued to work on for the next forty-four years.

From Herborn, Comenius moved to the other great Reformed center of learning, the University of Heidelberg. Here Comenius centered on a study of theology under the direction of David Pareus, who had gained a reputation for his untiring efforts in behalf of interconfessional peace and union.

In the spring of 1614, the twenty-two year old Comenius set out for Prerov, his old school and began to teach there because he was considered too young to be ordained. While teaching, he plunged into an astonishing program of literary activity, the task of writing a sixteen volume encyclopedia, comprising all things from the creation to his day. It was called, A Theater of All Things and was written in Czech.

He also produced a small Latin grammar, apparently as a much needed tool for the teaching that he was undertaking in the Prerov Latin School.

In April of 1616, at the age of twenty-four, Comenius was ordained a priest of the Unity of the Brethren at a Synod at Zeravice.

With his ordination there opens in his life a new chapter which is often neglected by his pedagogical-minded biographers, who see in Comenius primarily an educational reformer. After all, he had devoted himself with an admirable singleness of purpose to the work of the ministry for which he had hitherto been preparing himself, and to this ideal he remained faithful throughout all the vicissitudes of his storm-tossed and troubled life. He became an educational reformer more by accident than by primary design, and it would be doing him less than justice if we were to fail to recognize his primary and dominant life motivation.²

Two years after his ordination, he was appointed pastor of the parish at Fulneck, near the Moravian-Silesian border. Though the village was predominantly German and Catholic, the Unity of Brethren had one of its most important congregations in all Moravia there. Since Comenius was bilingual, he was also in charge of the local school. Here he began his career as pastor, and as teacher and at the same time, embarked on married life. Here also, Comenius began to articulate his first understanding of the social application of the gospel, in the lively popular Letters to Heaven, in which he depicts the social inequalities existing between the poor and the rich of the time. He also published a concise history of Moravia and published a map of the country, which required him to travel extensively to gather information.

² Spinka, 32.

The most important literary work of this period was a response to the threatening political and religious situation, just before the outbreak of the Thirty Years' War in 1618. It was written in Czech and titled "Warnings Against the Seduction of the Antichrist," a treatise anti-Catholic in nature, though it was never published. This writing was critical of the intolerance shown in the counter-reformation, by the Catholic Church to non-Papist groups, including the Moravians. Comenius later writes that the rules of the church (Unitas Fratrum) required authors to submit any work that presumed to speak in behalf of the whole body for approval to the seniors (as they called their bishops). Its publication had been judged inopportune at the time.³

This beneficial, productive time was interrupted by the Thirty Years' War, which changed the entire course of the Czech people as well as the life of this young pastor. The village of Fulneck was attacked and sacked. The library and the home of Comenius was destroyed, forcing him to leave his wife and children behind while he went into hiding. Thus began the life of exile that was to be his lot until his death. While in hiding, his wife and children were lost to the plague and Comenius wrote a tender letter of religious consolation titled "Thoughts about Christian Perfection."

After remaining in hiding for almost a year, Comenius found refuge, along with many other priests of the Unity, on the Bohemia estates of Count Charles of Zerotin. While there, as he considered his life personally, the life of his beloved Unitas Fratrum, as well as the Czech nation, he grieved and pursued his literary

³ Spinka, 34.

efforts. From this period come two short pieces, The Impregnable Fortress and The Sorrowful as well as the very popular Labyrinth of the World and the Paradise of the Heart. In 1624, Comenius remarried and traveled to Poland to look for a possible refuge for his Moravian friends. Four years later, he journeyed with a small number from the Unity to Leszno, where he began to embark on the career which was to make him world famous. The year 1628 marked the end of the independent existence of the Moravian Brethren in Bohemia and Moravia.

The writing from the period in Leszno was basically pedagogical in character although the scope of his labors and influence within the Unity was extended when he was elected a Bishop. In addition, he was the secretary of the Unity which put him in charge of all correspondence in defence of the church, as well as the supervision of all theological students who went abroad for their preparation.

Comenius also edited the Czech version of the constitution of his church and translated it into Latin. He collaborated in the writing of History of the Persecutions of the Church of Bohemia. Here for the first time, Comenius began his life-long passion for establishing a unity with all Christians with a small piece called The Way of Peace and the beginning of his plan for a universal educational system in Introduction to Pansophy.

It was this plan for "Pansophy" that attracted the interest of Samuel Hartlib, a philanthropic and scientific enthusiast in London. He preached a stirring sermon before the House of Commons urging them to call Comenius to England. Though the Parliament had not officially issued that call, it was insinuated that such a call had

come and Comenius felt obliged to travel to London with his vision for a universal educational system firmly tucked in his pocket.

His stay in London was cut short by the start of another war, The English Civil War, in August of 1642. Two interesting happenings occurred during his brief stay in England. First of all, the very influential group of gentlemen began the process of negotiating with two colleges near London for the purpose of establishing a "Pansophic College." After working with Comenius for a number of months, they organized a club under the name of the "Invisible College" which ultimately became the Royal Society. Secondly, it is speculated, that Comenius was asked to consider the presidency of Harvard in the New World. In Cotton Mather's epic of early America, Magnalia Christi Americana, the story is told.

That brave old man, Johannes Amos Comenius, the fame of whose worth hath been trumpeted as far as more than three languages (Whereof everyone is indebted to his Janua) could carry it, was indeed agreed withall, by our Mr. Winthrop in his travels through the low countries, to come over into New-England and illumine this College and country in the quality of a President. But the solicitations of the Swedish Ambassador, diverting him another way, that incomparable Moravian became not an American.⁴

As it became clear that his stay in London was short-lived, Comenius responded to an offer from the Swedish government to be in charge of educational reform in that country. The offer appealed to Comenius because he felt that Sweden might possibly be a potential refuge for his beloved Brethren. The offer also included a rather substantial subsidy which Comenius badly need to support the exiled

⁴ Spinka, 84.

priesthood of the Unity.

In 1648, when the Treaty of Westphalia was published with no respite of persecution for the Unity and their hope of returning to their homeland, Comenius saw his role as an educational reformer had to be set aside to guide his church through this last great tragedy. The Moravian Bishop was especially grieved that Sweden had not come to the aid of the Bohemians as the government had promised.

Having been informed of the Treaty of Westphalia, the leaders of the Unity drew together to consider the future of the church. After long discussions, they decided that the two-centuries-old Unity would continue to face whatever the future had in store for them, rather than any formal disbanding of the group. It was up to Bishop Comenius to guide his people and in the end, he urged his flock to unite with other churches. His book, The Bequest of the Unity of Brethren written in 1650 advises:

If any of you preachers who have no congregations of your own to which to minister, are left, serve Christ wherever ye can, in any evangelical church which may desire your services. Only walk ye in that simplicity in which I had borne and nurtured you. Walk in the straight and middle path, neither flattering one party to the disparagement of the other, nor allowing yourselves to be used as partisans in factional strife among parties. But rather make that your care that love and concord and all common good reign in the church. But joining a communion in which ye find the truth of the gospel of Christ, pray for its peace and seek its upbuilding in good.⁵

For a short time, Comenius sought help for the last few Brethren who still

⁵ Spinka, 115, quoting John Amos Comenius, in The Bequest of the Unity of Brethren (Chicago: National Union of Czechoslovak Protestants in America, 1940).

needed aid as they settled in Upper Silesia, Hungary and Lusatia. He searched for funds to help with the refuge work and felt forced to accept an invitation to settle in the Amsterdam, Holland home of a Dutch benefactor. There Comenius spent the remaining years of his life (1661-1670), completing work on his life long ambition of the planning of his universal educational system.

Comenius was a prolific writer, his entire life, but much that was written was destroyed in the persecution of the Unity. It may be that more of the educational writing was saved precisely because it did not contain writing important to the church.

If there is any one notion that has been carried to the present from the past and from John Amos Comenius, it is the idea of "cradle to grave" education. Many Moravians would be able to name this idea as summarizing the pedagogy of Comenius without having any idea where the idea is recorded. It was a surprise to me that documenting the idea was very difficult. Most of the references are found in works that have not been translated into English, so secondary materials have provided most of the documentation. Cradle to grave learning is an idea that rings so true for hearers that it has been popularized by folks who have no knowledge of Comenius. This of course has implications for the present.

The brief biography points the way to seeing the life of Comenius as one grounded in both theology and education. Theology and education were equal partners in the life of Comenius, totally dependent on each other and considered to be the natural partners in the life of all human beings. It was Comenius's theology of creation that drove his pedagogy. In one of his writings, The Labyrinth of the World

and the Paradise of the Heart, the world was portrayed as a seductive place, just waiting to snare the weary pilgrim. But there was a way through this labyrinth. God has provided a way for God's people so they do not have to live in despair: that way is learning. The task of education is to train all human beings not only to survive this world but also to transform the world into a better world. While Comenius is studied and used as a resource for an understanding of educational principles to this day, those educational principles were never narrow or limited to only intellectual principles. Sook Lee, in his dissertation "The Relationship of John Amos Comenius' Theology to his Educational Ideas," cites Comenius, in The Great Didactic:

Not the sciences alone, therefore, should be taught in schools, but morality as piety as well ... if any one of these elements be omitted, a great gap is left, and, as a result, not only is the education defective, but the stability of the whole is endangered. Nothing can be stable unless all its parts are in intimate connection with one another.⁶

Comenius's words, "unless all its parts are in intimate connection with one another" is a good summary of how he viewed education and theology, with no separation between the two. Body and mind were not separated, either. The educated person was a pious, faithful person. The spiritual mature person was an educated one. The anti-intellectualism of some of our Moravian clergy and lay persons would have been unthinkable to Comenius.

The educational aim of Comenius was to instruct human beings in all things for the present and for the future life. To do that, Comenius would suggest a method

⁶ Sook J. Lee, "The Relationship of John Amos Comenius' Theology to His Educational Ideas" (Ed.D. diss., Rutgers University, 1987), 252.

that would bring into harmony the organs of humanity, sense, reason and faith. These organs of human beings could be used to bring about a complete personality. We might say a whole personality these days.⁷ Comenius, in his The Pampaedia, describes the reason for training these organs in relation to their function as follows:

For the senses are the door through which the external world enters us, with all which it contains; reason is the door through which man enters himself as the image of God, to see within himself numbers, measures, and weights, with the help of which he penetrates the heart of things, even remote and abstruse things; faith is the door through which the word of God enters, and God Himself, with his eternity.⁸

This was perhaps the most revolutionary educational theory that Comenius developed. He regarded the senses as reliable organs for learning, thus setting the stage for the experiential methodologies to come on the scene later in the history of pedagogy. Comenius wrote:

Listening must be constantly supplemented by seeing and the work of the tongue with that of the hands; what they are supposed to learn, must be not only told them, so that it slips through their ears, but it should be painted as well, so as to influence imagination through the eyes. And let them learn intermittently to speak up about it in words and then to express it by hand, so that they do not give up any thing until it has sufficiently imbued their ears, eyes, reason and memory.⁹

In The Pampaedia, we find the idea of lifelong learning spelled out most

⁷ Lee, 254.

⁸ Lee, 255. See John Amos Comenius, The Pampaedia, trans. A. M. Dobbie (Dover, Kent: Burkland Publications, 1986).

⁹ Quoted in Bogdan Suchodolski, "Comenius and Teaching Methods," in Comenius and Contemporary Education, ed. C. H. Dobinson (Hamburg: UNESCO Institute for Education, 1970), 37.

completely. Jaroslav Panek suggests that Comenius

proceeded from his belief that all human nature was good but had to be subjected to purposeful education. Gradual education, which was a process of gradual illumination of the human mind, was taking place both in the life of the individual and in the entire history of humankind....Education permeating man's entire life, from the preparatory, prenatal period to late age, would inject harmony into the life of every individual and would lead him towards participation in the process of building a united, reconciled and harmonious world.¹⁰

Another dissertation on the works of Comenius has been written by James Drake Pope, "The Educational Writings of John Amos Comenius and Their Relevance in a Change Culture." In this work, Pope describes the kind of end product that would result from the pedagogy of Comenius. Pope calls this end product, Comenius, Jr.

Comenius, Jr., being the product of an educational system which provided for growth and development throughout life, would continue to grow as long as he lived. Beginning with infancy he would have achieved the development appropriate to each stage of life; childhood, adolescence, and young manhood would have been the special concern of the public school. In his later years, Comenius, Jr. would depend on his own personal effort. He would, therefore, be engaged in the process of development throughout his life, even leading beyond this world to the "celestial university."¹¹

In Comenius' The Great Didactic, the age groups are outlined up to the age of twenty-four. In each of the four stages, infancy (1-6) childhood, (6-12), boyhood

¹⁰ Jaroslav Panek, Comenius: Teacher of Nations, trans. Ivo Dvorak (Prague: Orbis, 1991), 63. See Comenius, The Pampaedia.

¹¹ James Drake Pope, "The Educational Writings of John Amos Comenius and Their Relevance in a Changing Culture" (Ed.D. diss., University of Florida, 1962), 65.

(12-18) and youth (18-24), the type of school is described as well as the curriculum and methodology each school was to use to instruct the learners.¹² Although Comenius uses male language, his expectation was that boys and girls would receive the same education at every level with some vocational exceptions.

No reason can be shown why the female sex ... should be kept from a knowledge of languages and wisdom. For they are also human being, an image of God, as we are; they are also partakers of the mercy and the kingdom of the future life; in their minds they are equally gifted to acquire wisdom; indeed, in gentleness of understanding they are often more endowed than we.¹³

In The Pampaedia, Comenius regarded all of life as a school and added two more periods of learning beyond age twenty-four--manhood and old age.¹⁴

Justifying this comprehensive approach, Comenius said:

Just as the whole world is a school for the whole human race, from the beginning of time to the very end, so the whole of life is a school for every man, from the cradle to the grave. It is no longer enough to say with Seneca: 'No age is too late to begin learning;' we must say: 'Every age is destined for learning, nor is man given other goals in learning than in life itself.'¹⁵

If one is looking for a foundational motivation for continuing education and lifelong learning, this is surely that motivation. But like all Christians, Moravian

¹² John Amos Comenius, The Great Didactic, trans. M. W. Keatinge (London: A. and C. Black, 1896), 259-86.

¹³ Quoted in Vladimir Jelinek, The Analytic Didactic of Comenius (Chicago: University of Chicago Press, 1953), 8.

¹⁴ Pope, 74. See Comenius, The Pampaedia.

¹⁵ See John Amos Comenius, Selections (Paris: UNESCO, 1957), 145.

Christians wrestle with their history and pick and choose those facets that fit their cultural needs. Though most clergy would be able to quote the phrase "from cradle to grave" as something that Comenius proposed, the idea is limited in actual application.

Nicolaus Ludwig von Zinzendorf

Count Nicolaus Ludwig von Zinzendorf is the prominent figure of influence for the Moravian Church of today. A brief biography will serve to set the scene for the renewed emphasis on education and theology. John R. Weinlick begins his work Count Zinzendorf: "A man destined to be great becomes so irrespective of the time in which he lives. But the time does determine the line along which his gifts express themselves."¹⁶ If that is so, then it is imperative to set the scene for the birth of Count Zinzendorf. The Protestant Reformation of the sixteenth century had radically changed the dynamics of Europe but within a relatively short period of time, the emerging Protestant groups had stabilized and the lines between Roman Catholics and Protestants were drawn. The religious wars took up much of the sixteenth and early seventeenth centuries and it wasn't until the eighteenth century that Protestantism could begin to express itself fully. One of the great forces of that era was "pietism," a spiritual renewal arising in German Lutheranism. The Lutheran Church, some thought, had developed into nothing more than a scholasticism, not unlike that of the medieval era of the Church.

Pietism was a return to the inwardness of the original Lutheran revolt in the

¹⁶ John R. Weinlick, Count Zinzendorf (1956; reprint, Bethlehem, Pa.: Moravian Church in America, 1984), 7.

Reformation, which focused on the spiritual experience as an essential of faith. Three characteristics are common to the various forms of pietism that developed in Europe. There was the mystical element with its emphasis on emotional experience; out of this experience, was the practical emphasis of purity in life and active benevolence; and finally, there was a rediscovery of the doctrine of the priesthood of all believers.¹⁷

A Lutheran clergyman, Philip Jacob Spener, is usually called the father of pietism. During the 1670s, Spener began to conduct Bible study, prayer and discussion of the Sunday sermons in his home. These secret meetings became known as "associations of piety," hence the name for the movement. They were seen as heretical and an attempt to divide the Lutheran Church. A second player in the pietist movement was August Hermann Francke, whose teaching position at the University of Halle was secured with the help of Spener. Spener, as well as the entire pietistic movement were important parts of the era into which Zinzendorf was born.

The ancestors of the Zinzendorf family lived in Austria but moved to the Kingdom of Saxony, today Germany and the Netherlands. The orthodox climate of Austria was not suitable for this pietist family. On 26 May 1700, Nicolaus von Zinzendorf was born in Dresden. His father died when he was very young and his mother remarried, leaving him in the care of his grandmother, Baroness von Gresdorf. This was perhaps the single most influential occurrence in his young life, for it is in the house of his grandmother that he grew up surrounded by pietism. The Baroness was a strong supporter of Franke and offered her estate as a meeting place

¹⁷ Weinlick, 8.

for those who wished to study and practice pietism. With her encouragement, a complex grew up near the University of Halle, including the Halle Paedagogium, a housing settlement for the poor, a missionary society, a seminary, printing office, bookstore, infirmary and an elementary school. This was the school to which Zinzendorf was sent to begin his academic career. His early childhood was spent surrounded by adults participating in Bible study, meditation and theological discussions. He remembers this period of his life, "already at the age of four I had been brought to a point where I had learned to love the Savior dearly."¹⁸ At the age of ten, he began his formal education by attending the renowned royal school at Halle, where he came under the influence of August Hermann Franke. His years at Halle were formative in strengthening his pietistic leanings, introducing him to a variety of students who convinced him of the importance of ecumenism and preparing him to attend the university. His call to enter service for his Lord was clearly in place at that time, but his legal guardian and other family members felt that such a calling was not a proper career for him to undertake. He was sent to Wittenberg University to wean him away from pietistic inclinations and to prepare him to properly take his place in state service. He remained at Wittenberg for one year, left to do a tour of Europe and returned to Dresden to become a counselor in the court of the Kingdom of Saxony. In 1721, he bought the estate of his grandmother at Berthelsdorf, with the intent of using it as a refuge for oppressed and persecuted

¹⁸ F. Ernest Stoeffler, German Pietism During the Eighteenth Century (Leiden: E. J. Brill, 1973), 132.

Christians.

This is the moment in time, when the Count's destiny seems to be sealed as a servant of Christ. In 1722, Christian David, a leader of the remnants of the Bohemian and Moravian Brethren, met with Zinzendorf to find a place for his little band of followers. Between 1722-1727, three hundred persons poured into the village which was called Herrnhut. What happened in that village is the story of the renewed Moravian Church. It is a story that every member of the Moravian Church today has heard, and most are able to claim, as their own story.

The community that developed in Herrnhut, was a collection of people with many differences, all trying to live together. It was not an easy task. It soon became apparent that unless Zinzendorf offered some direction, the village was in danger of self-destructing. Thus, early in 1727, he began an ambitious effort to speak with every member of the community in their homes. Calling them to prayer and to a reflection of their responsibility as members of the newly formed community, Zinzendorf spent the late spring and summer of 1727 developing a true ecumenical fellowship. The community attended a communion service on 13 August 1727 at the Lutheran Church at Berthelsdorf, presided over by the Lutheran pastor, Rev. John Rothe. It was a service filled with the spirit of good-will, and each worshipper left with a feeling of renewal. They were reluctant to return to their homes. Tradition holds that it was on that day in August of 1727 that the first Lovefeast was held. Regardless of the authenticity of that event, the fall of 1727 was a time of the establishment of many of the unique customs and traditions of what is called the

"Renewed" Moravian Church. In the next fifteen years, a flurry of evangelical enthusiasm burst from the community. Missionaries were sent out to a variety of places in the world, including the new world, where settlement communities were established in what is now Winston-Salem, North Carolina and Bethlehem, Pennsylvania. Along with the establishment of these communities came the distinctive traditions and customs that had quickly become part of the Herrnhut community.

The Lovefeast is one of those traditions that has continued to the present, as a simple meal carried out in the context of a worship service. Lovefeasts mark significant festivals in the life of the church. The order of the worship is shaped around the lovefeast ode, a series of hymns which carry a theme for the worship. Two other customs also began in this period, the Daily Text and the Prayer Vigil. The Daily Text is still in use as a daily devotional reading throughout the world. The Prayer Vigil began as a covenant of twenty-four brothers and sisters who remained in continuous prayer throughout a day. That custom continues today, as congregations all over the world are assigned a day to be at prayer for the world.

Perhaps the most unique custom that developed in this period was the choir system. In the development of the choir system, members of the community were divided by age and sex. The housing arrangements followed the divisions of the choirs. The first grouping of the choir system occurred in 1728 when twenty single men banded together by living in a common household. In a few years, single women followed this pattern of separation. Eventually, the community, as a whole, was divided into ten choirs: married couples, single men over eighteen, single women

over eighteen, big boys, big girls, little boys, little girls, widows, widowers and the infirmed. The infants in arms were considered to be the responsibility of the entire community.

At first these groupings were voluntary but later the groupings became a compulsory part of joining the community. Zinzendorf saw these groupings "as the ideal method by which Christian nurture could be guided."¹⁹ Zinzendorf would make weekly visits to each of the choirs. He would sing with them or tell them a story. He held weekly meetings with the elders and elderesses of each choir to share "hindrances" and "blessings." The responsibilities of the choir leaders, the elders and elderesses, was to plan the gospel lessons most appropriate for his or her choir. Such lessons would give the members guidance and inspiration. The personal and spiritual growth of each member of the choir was the charge given to each elder. The choir system evolved as a manifestation of the recognized spiritual needs of each person throughout his or her life.

Spiritual growth was considered a life long process with special needs and abilities of each stage. As the communities were established, it was the choir system that basically caused the community to build several large buildings in which to house large homogeneous groupings instead of individual family units.²⁰ What began as a

¹⁹ Weinlick, 64.

²⁰ As I edit this project, I am working in the "Widows House" in Bethlehem, Pennsylvania, where I have an apartment. The building was built in 1762 to house the widows of the Bethlehem community, which it did until the 1970s when apartments were opened up to other residents.

practical necessity grew to have theological implications.

After the system had been put into effect, the theory grew that since Christ passed through all the stages corresponding to the various Choirs, from infancy to manhood, his meritorious life is immediately applicable to each division. Jesus was a perfect example for all classes and conditions of men from the cradle to the grave. This new theological concept was the effect and not the cause of the Choirs.²¹

Since much of Zinzendorf's theology and pedagogy was lived out in a communal setting, the specific concern of adult learning is not often addressed. The whole life of the community was one of devotion, worship and bible study but in addition there were several expectations of education in the life of the community. In a discussion of the use of the "Speaking," several questions are asked which reflect this continual assessment of members' preparedness for the Holy Communion. Each member of the community was to meet with the Choir leader the week before communion as a way to prepare one's heart and mind for the communion. August Gottlieb Spangenberg, a Moravian Bishop writing in 1778, lists some of the questions that might be part of such a Speaking:

The first thing for the examination of every one who would go to the Holy Communion is this, Whether his heart be converted to God?... Whether we be sound in the faith?... But though we be converted, yet we are to examine: Whether we be sound in the faith?... We are then to examine ourselves, in regard to the doctrine of Jesus and his disciples.... Whether we submit ourselves to be taught, led and directed by the Holy Ghost?²²

²¹ Jacob J. Sessler, Communal Pietism Among Early American Moravians (New York: Holt and Co., 1933), 96.

²² August G. Spangenberg, Idea Fidei Fratrum, trans. Benjamin LaTrobe (Winston-Salem: Moravian Church, 1959), 247-48.

The Speaking was important to the community in a variety of ways. In addition to the examination of each person's spiritual life, the Speaking also, "at its best, afforded the individual communicant an opportunity to draw together the reflections of his self-examination and to supplement that examination with the assistance of a person with a high degree of psychological and religious perception and insight."²³ Nelson suggests that this close relationship between the leaders and members of the community had an influence on every part of the life of the individual.

The "brother confessor" ... was well informed about the peculiar problems and gifts of each individual, and with that background was willing to discuss anything which might have bearing upon the inner life ... from intellectual interests to economic needs, from physical disability, to what amounts to a kind of psychological analysis.²⁴

These customs and practices of the early settlement period provided a community that took spiritual maturity seriously and continue to influence the renewed Moravian Church, in its theology and in its structure.

Denominational Expectations and Motivations

The Moravian Church has a confederal form of polity and it is the resolutions adopted by Provincial Synods that demonstrate the Church's official position concerning continuing education. The timetable of those resolutions relates directly to

²³ James David Nelson, "Herrnhut: Friedrich Schleiermacher's Spiritual Homeland" (Ph.D. diss., University of Chicago Divinity School, 1963), 125.

²⁴ Nelson, 128. The speaking was not a sexist activity for although Spangenberg uses sexist language to describe the speaking, there were corresponding women who played identical roles in the choirs of women.

the interest and enthusiasm of the field of continuing education. Beginning in 1974, the Northern Province Provincial Synod entered a first attempt at establishing continuing education as a matter of importance for the church. Coming out of the Committee on Doctrine, Ministry and Worship, the resolution called for the Provincial Elders Conference (P.E.C.) to include continuing education on the personnel data forms so that districts might have information available to congregations as they consider a pastor. It also assured that there be a provision in all pastoral calls for finances and time (\$200 and two weeks annually) and that the Board of Elders or District Board annually review the continuing education experiences of the pastor in relation to their specific needs and that finally, a Standing Provincial Committee on Standards for Continuing Education be established. This committee was charged with collecting data, setting standards of "competence" for parish clergy, developing a self-evaluation and planning instrument for use by pastors to guide them in the selection of continuing education experiences and providing resources for clergy seeking continuing education programs.

Four years later, the same Committee of the 1978 Synod, reflected some of the work done by the previous 1974 Standing Committee. The work appears in the "whereas" portion of the resolution.

Whereas: the Unitas Fratrum has a long tradition of a dedicated competent ministry, and

Whereas: the Moravian Church reaffirms the need for qualified professional pastors, and

Whereas: many forms of continuing education available provide tools to assure professional growth among our pastors, and

Whereas: this Synod recognizes that a pastor needs regularly to direct his/her continuing education activities toward those areas of his/her ministry where he/she seeks greater expertise as well as to pursue development of his/her gifts to a higher professional level, therefore be it

Resolved: (8) that this Synod reaffirm the action of the 1974 Synod on the fourth partial report of the Committee on Doctrine, Ministry and Worship.²⁵

That 1978 resolution went on to establish the Provincial Committee on Standards for Continuing Education for Ministers (CSCM) to develop and implement objective and subjective performance evaluation procedures to assist pastors in the selection of continuing education opportunities. The resolution also required each pastor under call to complete one hundred and fifty hours of approved continuing education over each three year period, with the reporting of those hours to be the responsibility of the pastor. The 1982 Synod legislation affirmed the action of the 1978 resolutions.

A letter from the Northern Province President, Gordon Sommers stated a new policy for providing supplemental financial aid for continuing education for ministers. The rationale for continuing education is spelled out in that letter.

The Synods of our Church have directed that pastors under call in the Province be engaged in continuing education. Continuing education is an experience which benefits not only the pastor but, more significantly, the local congregation or agency and the larger Church from the increased competence, skills, and understanding received by the pastor through continuing education. Continuing education is, therefore, an investment by the whole Church in its own future, with the pastor being not the primary beneficiary as much as the investment

²⁵ See Appendix F, Fifth Partial Report of the 1978 Provincial Synod.

vehicle.²⁶

As this project is being completed, the Moravian Church, Northern Province, is again preparing for a provincial synod. A memorial presented to synod delegates continues the interest in continuing education in an interesting way.²⁷ The memorial was written by a layman from a large Moravian congregation in Pennsylvania.

WHEREAS: To Comenius, the educational process was part of God's great plan for the redemption and salvation of all humanity. Ergo, it is an "essential" of the Christian faith, and

WHEREAS: this theology of education means that to be a Christian, especially a Moravian, requires that each person will be continually involved in some level of the educational process, and

WHEREAS: education is necessary to provide a basis for the spiritual growth of the individual that will enable the spread of the Gospel, and

WHEREAS: present congregational organization plans treat the educational program as a sub-committee of the Board of Elders, in spite of its great importance, therefore be it

RESOLVED: The Moravian Church, Northern province, endorse the principle that education is an imperative for following God's design for the salvation of humanity by the creation of a third "Board" within each congregation for the purpose of overseeing the total educational program and progress of the membership.

This memorial will go to the proper committee at the synod for possible consideration at the plenary session. Additional remarks about Comenius and his

²⁶ Gordon Sommers, letter to pastors, 6 April 1992.

²⁷ A "memorial" is the term that is used to designate proposals collected from individuals and committees or groups and presented to appropriate committees within the synod structure. If affirmed, they become resolutions and are presented to the synod.

principle of lifelong learning and its theological consequence are included with the memorial. "John Amos Comenius in his Labyrinth of the World depicts Christ saying to the pilgrim, 'Thou must seek all this learning, not that thou mayest please others, but that thou mayest come nearer to me.'"²⁸ Though this memorial is more directly related to the larger Christian education ministry of a local congregation, it does have implications for the continuing education of pastors.

The Synods in the past have given a strong mandate for the encouragement of continuing education of its clergy and that mandate has been affirmed in some ways by the district and provincial administrators. Each pastor is required to fill out an annual report, in which she/he is asked to report on continuing education. The request reads: "In what continuing education program(s) have you participated during the past year? How many hours for each?"²⁹

Method and Report of Moravian Data

An important part of the research for this chapter was the data collected from the annual reports from 1992 and 1993. At the time of collection, there were 101 annual reports available, from a total of 105 congregations. The results were surprising because the common attitude of the denomination is that clergy do not take the continuing education mandate very seriously, either in attendance or in reporting

²⁸ John Amos Comenius, Labyrinth of the World, tran. Franz H. Lutzow (New York: Dutton, 1901), 286.

²⁹ Annual Report Form for the Northern Province, 1993, section 8: general information.

of programs. As I came to the data, I speculated that the total number of clergy participating or reporting continuing education experiences would be less than twenty percent. The data did not validate my speculation. The results of that data follow.

Table 1

Continuing Education Programs Reported in Annual Reports
by Moravian Clergy in 1993

Number of Pastors Reporting	Number	Percentage
Total Number of Pastors Reporting	101	100%
Pastors Reporting "None"	12	12%
Denominational Conference Only	4	4%
Pastors in Transition	6	6%
In Degree Programs	12	12%
Unspecified Reading and Lectures	4	4%
One Event Reported (varies in length)	21	21%
Multiple Events, Lectures, Programs	42	42%

Since 1993 was a year for the denominational Minister's Conference which is attended by nearly every Moravian pastor serving under call, it is interesting that twelve clergy either did not attend the Ministers' Conference or did not see the event as a continuing education event or simply did not report it as such. Only four pastors reported that the conference was their only continuing education event, with another twenty-one pastors attending only one other program or event. "Pastors in transition" are people who are in the process of moving, or the designation made by congregations who are being served by interim pastors who have not reported their

continuing education experience. The formal degree programs include: M.Div - 2, D.Min. - 5, on sabbatical - 1, Ph.D. - 3, and Postgraduate work - 1. Note that the 101 respondents do not include those ordained persons in formal degree programs who are not serving Moravian congregations.

Since the Ministers' Conference in May of 1993 would have exhausted many pastors' time and financial resources, it is even more surprising that such a high percentage of pastors went to multiple events, in addition to the conference. In most cases, the 42 percent that attended multiple events did so, in a variety of kinds of continuing education experiences. Of the forty-two responding clergy, six pastors did not include an hourly accounting of the multiple events, but the remaining thirty-six who did provide a good sampling of the number of hours in attendance and the kinds of events in which they participated.

Table 2

Number of Hours of Pastors Who Reported Multiple Events in 1993

Number of Hours	Number of Pastors Reporting	Percentage
0 - 20 hours	7	19%
21 - 30 hours	9	25%
31 - 40 hours	9	25%
41 - 50 hours	3	8%
51 - 60 hours	2	6%
above 60 hours	6	17%

After this initial data was collected, I speculated that the 1993 data might not be typical of the continuing education patterns of Moravian clergy, so additional data

was gathered from the annual reports from the previous year, 1992. In that year, 110 pastors had filled out the annual reports, including the section requesting the hourly reporting of continuing education. The results of that data follow:

Table 3
Continuing Education Programs Reported in Annual Reports
by Moravian Clergy in 1992

Number of Pastors Reporting	Number	Percentage
Total Number of Pastors Reporting	110	100%
Pastors Reporting "None"	24	22%
Denominational Conference Only	na	na
Pastors in Transition	2	2%
In Degree Programs	12	10%
Unspecified Reading and Lectures	6	5%
One Event Reported (varies in length)	11	10%
Multiple Events, Lectures, Programs	55	51%

The annual reports of 1992 reveal an even higher percentage of clergy who attended multiple events. Of the fifty-five responding clergy, nine pastors did not include an hourly accounting of the multiple events, but the remaining forty-six who did, provide an additional sampling of the number of hours in attendance.

Table 4

Number of Hours of Pastors Who Reported Multiple Events in 1992

Number of Hours	Number of Pastors Reporting	Percentage
0 - 20 hours	9	19%
21 - 30 hours	8	17%
31 - 40 hours	10	22%
41 - 50 hours	5	11%
51 - 60 hours	5	11%
above 60 hours	9	20%

Analysis and Interpretation

This section considers data from both 1992 and 1993 because no significant differences were revealed between the two years in the naming of kinds of programs. Of those clergy who reported over sixty hours of continuing education, in either 1992 or 1993, most were enrolled in semester courses, either for credit or as an auditor. Some of these regular courses were offered in a seminary context, and others were extension courses from State Universities. Courses on human sexuality, the Old Testament, the sacraments, and writings of Paul were cited as some of the chosen courses. Others were not named.

Certain kinds of programs stand out as programs that several clergy chose as continuing education opportunities. Since the Moravian clergy come from all over the country and Canada, there is no common event that all had equal access to, with the exception of the previously mentioned Ministers' Conference, where travel was

reimbursed by the denomination. Of the intensive programs, those over twelve hours in duration, the following were mentioned as having been chosen.

Spiritual Retreats, clergy retreats and other kinds of retreats

3-4 day conferences, led by nationally known leaders and groups (Schaller, Coleman, Maxwell, Galloway, Lees, and Parsons; Faith Alive and Serendipity)

2-3 conferences sponsored by groups (Penn. Pastors' Conference, John Hopkin's Program for Clergy, Christian Education Convention, Educators Conference, Festival of Homiletics, Moravian Music Festival, and Princeton Theological Seminary program.)

Conferences on Evangelism, including the Moravian Evangelism Expedition, the National Evangelism Workshop, and an Evangelism Conference sponsored by the Brethren Church.

Travel to Israel and Nicaragua.

Chautauqua's Holden-Daney Fellowship week-long program for newly ordained pastors.

Gemeinschaft, a year long program of Bible study, reflection and support group.

In addition to the intensive programs, many of the multiple events were day long programs in a specific field of interest. The following are some of the topics represented in the list of shorter programs: creativity, stress reduction, AIDS, ethics, computer, sexuality, stewardship, Christian education, drug and alcohol, preaching, story-telling, time management, clergy wellness day, church management, homelessness, worship, aging, prejudice, inter-faith dialogue and historical presentations. Another long list of pastoral concerns, often provided by pastoral care departments of hospitals, include bereavement, grief, suicide, hope, and loss.

One other activity mentioned by several clergy was a variety of support

groups. Pastor's Interpersonal Group, and bi-weekly clergy support group led by a professional counselor were ways in which these support groups were identified.

The implications of this research will be addressed in Chapter 6, but some general comments should be made. Since this data is so limited in scope, and totally dependent on the motivation to self-report, it is risky to make generalizations, but I am impressed with the variety of continuing education experiences that Moravian clergy have sought out and attended in their local areas. A study of the Moravians geographically, is difficult to do because there are relatively few congregations in states other than Pennsylvania, but in almost every state where there are Moravian congregations, there were pastors who reported multiple events. This is also true of our Canadian congregations. The remoteness of district and congregations seems not to have a significant effect on participation.

The courses and programs chosen represent an eclectic selection of topics, though the greatest number of participants have chosen "practical" courses directly related to the roles involved in the pastoral ministry. While there is some interest in spiritual retreats, the amount of hours spent in theological reflection are few compared to those in the practical fields. The exception to such a statement would be the attendance at endowed lectures, which often focus on the concerns of theology. The other generalization that must be made after looking at such data, is that many pastors report their own personal reading and studying as an important part of their continuing education and many include the estimate of hours spent in such study. Those hours were not included in Table 2 or 4, as part of the study of the clergy who

reported multiple events. Nine pastors, of the total number of pastors, who did report such study as their only continuing education. This analysis does not mean to devalue those kinds of continuing education, but such study is not the focus of this study.

Words of Wisdom from Moravian Leaders

This Moravian context has included both historical perspectives and church polity actions that have a bearing on continuing education. Conversations with Moravian leaders also can contribute to setting the context in a more complete way. A conversation with Gordon Sommers, President of the Provincial Elders Conference of the Northern Province of the Moravian Church in North America, shed light on the developmental process of continuing education. Sommers described the occasions in his ministry that provided for that development. After an internship of a year in Nicaragua, his senior year in seminary was very productive. He learned that "you can learn from reflecting upon your experience." Pursuing an additional degree at Princeton, he learned that "you can learn from your peers, not only from those in authority." From a Clinical Pastoral Education (CPE) he learned that "you can learn through case studies and by making oneself vulnerable." From work with the Academy of Parish Clergy, he learned that "you can learn through peer evaluation." From Roy Oswald's performance evaluation, he learned that "you can learn through feedback from your parishioners." From personal changes in life, he learned that "you can learn from crisis and change."

In answer to the question, what does continuing education do for the Church of Jesus Christ?, he replied,

I get impatient with pastors who will not grow. If clergy will not grow and change, their parishioners won't grow either. To not grow, is a sin. The unexamined life is not worth living. (I forget who said that.) It is my understanding of the theology of creation. Creation is on-going. Creation requires us to speak theologically about life, to reflect. I'm called to stretch myself.³⁰

In an article in The North American Moravian, a monthly magazine that goes to every member of the Moravian Church, Bishop Edwin W. Kortz commented on the concept of "change" in the Moravian Church.

Some years ago as I was reading some of the writings of Count Zinzendorf, I found a statement my colleagues in ministry will recognize as one that I have quoted often. It brought Moravian history into focus for me. Zinzendorf wrote, 'I have observed that preservation of the community is best assured through a process of continual change.' We are the spiritual descendants of those who believed in change. They were not satisfied with the status quo. They did not rest in the glories of the past. They met every need head-on and followed the Lord's leading, which invariably led to change.... Change is the real Moravian tradition.³¹

Though it is dangerous to make generalizations with such a brief sweep of history and data, I can say that there are individual pastors and church leaders in the Moravian church who take continuing education very seriously. That is expressed by denominational leaders and in addition, there is a part-time vocations director who is charged with continuing education as part of her portfolio.

Although, there is much yet to do, Moravian Theological Seminary has almost

³⁰ Conversation with Dr. Gordon Sommers, 3 June 1994.

³¹ Edwin W. Kortz, "Change in the Church," The North American Moravian, June 1994, 8.

twenty-five years experience in ecumenical continuing education. The vision of leaders of those programs have led the way so that today in 1994, continuing education is one of the four mission statements of the Seminary. (See Appendix G.) Since 1990, there has been a full-time Director of Continuing Education who provides leadership for two ecumenical organizations, plus the endowed lecture series of the Seminary.

Two separate entities began over twenty-five years ago, The Lay Academy and The Ecumenical Committee for Continuing Education (here after referred to as ECCE). These have separate directors and governing boards made up of representatives from six or seven denominations in the area. The Lay Academy, as the name suggests, provides adult education programs for lay persons in a wide range of formats, from one day events to five and six week courses. The ECCE developed as a response for the need for continuing education programs for church professionals in the area and those programs range from a morning lecture to week long conferences. Both of these organizations had been housed in the seminary in a variety of ways but it is only since 1990 that they have become an official part of the Office of Continuing Education. A continuing education catalog is produced that publicizes all the programs, Lay Academy, ECCE and the lectures and conferences sponsored by Moravian Seminary itself. There are huge advantages to this consolidation, not the least of which is the availability of programs to the whole church, with the blurring of clergy and laity.

This project comes out of the context of the Office of Continuing Education.

The programs and events that are sponsored by the Office of Continuing Education through either Moravian Theological Seminary, The Lay Academy or ECCE, have provided valuable experience that have been resources for the project as well as receiving the benefit of the study. The benefits have come from responding to the challenges presented in Chapter 6.

CHAPTER 6

Conclusions and Proposals

Insights into the Thesis Question

In the introduction of this project, a thesis was stated: continuing education is distinctive in a theological context. It is distinctive in that: it is theological, meaning that it is motivated, guided, and informed by theology; it is educational, meaning that it is concerned with the theories and methods of teaching and learning; and it is continuing, meaning that it is an ongoing process throughout one's life. This chapter addresses that distinctiveness by looking at each of the three elements of that thesis, beginning with the theological interest of continuing education, theology as content, theology as method, and theology as motivation for participation. Four models for continuing education are then presented. These models move out of the theory and method from the wider field of education, and address a second element of the thesis. The four challenges presented flow out of the blending of theology and education as discussed in Chapter 2. The chapter concludes with a vision for lifelong learning and the hope that such continuing activity might hold for the church and the world.

Theology As Content

Choosing what to teach or what to offer is both the nemesis and the opportunity for continuing education planning committees and directors. For some continuing education programs, there is little choice, because either the seminary, or the denomination has a sharply defined area of courses that must be part of the program. For others, there is little, if any, suggestion or input into the choices of

programming. The selection of content as a theological issue may be as direct as choosing theologians to present traditional or contemporary expressions of theology. Theology as content may also be the result of assessment of the theological needs and interests of clergy. Ed White offers a "soul Inventory" as a way to assess those theological needs. White's inventory comes as a response to Eugene Peterson in his book, Under the Unpredictable Plant.¹ Peterson affirms the vocation of the pastor to be that of a spiritual director rather than a program director. If in fact, that is the direction affirmed by denominations, there would be immediate impact on continuing education. Peterson offers a "soul inventory" which intends to raise areas of a pastor's life that could become agenda for continuing education planning.

- 1) To what extent am I secure in my sense of self? Does the competence or strength of others threaten me?
- 2) How clearly can I define myself? Can I state my position clearly on issues without being judgmental?
- 3) In a conflict must others lose in order for me to win? Do I look for a way that everyone can win?
- 4) Am I a conflict avoider? In conflict do I convey anxiety or do I express that 'peace that passes understanding'?
- 5) Am I clear both about my possibilities and my limitations? Am I able to set boundaries?
- 6) How free am I from the pressures of careerism and consumerism? How free am I from secular measures of 'success'?
- 7) How have I dealt with the fear of death? Am I able to take appropriate risks for the sake of the Gospel? How do I handle rejection?

¹ Eugene Peterson, Under the Unpredictable Plant (Grand Rapids: Eerdmans, 1992).

8) How well can I express 'disinterested love' (love not distorted by my needs in a way that blocks growth and creates dependency)?²

These kinds of questions can be helpful in the assessment process, whether that process is a self-initiated process, or guided by a continuing education program or a denomination. They are the kind of questions that move one beyond the skills and competence oriented assessment to searching for those issues of ministry that call for a spiritual, or theological maturity.

Spiritual growth or spiritual maturity is not an isolated activity in a life but involves the whole person, emotionally, psychologically, intellectually and physically. Spiritual growth happens when persons allow themselves to be open to God's transforming power, to learn new ideas, to feel new emotions, to act in new ways. It is a process that never stops. From the time of birth³ until death,⁴ persons have the potential to be in the process of growing spiritually. In Chapter 2, writers from the field of education and theology addressed this theme. For example, the "self-directed learning" of Malcolm Knowles assumes that such learning comes as a natural part of the maturing process (see p. 17). Gregory's mandate to "never ... stop growing" is the theological corollary (see p. 20). Responses from the Directors of Continuing education at the end of Chapter 3 also reflect this need for spiritual maturity and the

² White, 5.

³ Count Nicolaus Zinzendorf suggested that the spiritual life began prenatally and cited John the Baptist leaping in Elizabeth's womb as the biblical imperative for such an understanding.

⁴ Even in death, learning continues, as Comenius suggests when he refers to the "celestial university." (See p. 85 of this project.)

role that continuing education might play. As persons mature, they experience God in their lives in ever deeper and more significant ways. The concerns of theology that enable this spiritual maturity is an important agenda for continuing education in a seminary context.

Theology As Method

The theology that undergirds method in education has been explored in Chapter 2, particularly in the work of Parker Palmer and Mary Elizabeth Moore, who bring theology to their methodological reflections on teaching and learning. I would add my own voice to understanding theology as method.

How does one teach in a seminary context? Is there anything unique about teaching and learning in a seminary that is somehow different from teaching and learning in other less "religious" contexts? I hope to show that the process of teaching and learning is always inherently religious/spiritual. I propose to speak of the integration of education and spirituality as "teaching and learning spiritually" or "teaching and knowing by heart."⁵ Neither of these phrases is quite what I want to say, but perhaps the redefining of the old "knowing by heart" has the most potential. I reject the old use of that phrase, because of the association with a cognitive, repetitive, rote kind of knowing. Instead, I suggest that teaching by heart, knowing by heart, takes seriously the multi-dimensional experience of the process. The cognitive element enables one to recite a given fact or phrase at the appropriate time,

⁵ These phrases have developed in my five years of teaching in the areas of religious education and continuing education and I am experiencing some discomfort in the marked similarity to Mary Elizabeth Moore's Teaching From the Heart.

but that is never all that is happening. Teaching and knowing by heart includes affective behavior, psychological factors, sociological context and spirituality, among others.

This method moves out of either school or church, pushed by either the secular or the sacred. It does use teaching as the starting point. How should I teach? What does teaching spiritually mean? What does teaching and knowing by heart mean?

1. It means that I understand human beings as spiritual beings and the universe as a spiritual place and that I recognize that as a teacher I can choose ways to reach into this spiritual nature and enable transformation.
2. It means understanding learners psychologically so that my methodology is gentle and kind and encourages self-esteem and self-expression. It does not disregard the spirits of the learners to produce a desired achievement. Rather it uplifts and creates an environment in which learning can naturally take place.
3. It means understanding learners theologically so that whatever our particularity may be, the metaphor of 'The Teacher' can become incarnational. No matter the context or the praxis, 'The Teacher' becomes the guide on the way, an opener of the secrets and the window to the Holy.
4. It means understanding learners sociologically so that relationships are perceived to be more than connections between two people, but represent a global connection and a divine relationship.

This activity of relationship is primary to the process of teaching and learning; relationships between someone else's thoughts and words, relationships between teachers and learners; and relationships between persons and transcendence. (In the religious community, read God. In the secular community, read Truth.) To use the term relationship to talk about teaching and learning does not romanticize it or make

it some sort of idealistic hope. For relationships are not always positive, life-giving experiences, and the relationships that are part of the teaching learning process can also be destructive for both teacher and learner. Relational teaching and learning must be carefully undertaken in order that the experience be a positive one.⁶

The relationship between someone else's thoughts and words which we often call content, is something that we believe to be concrete, something trapped on a page or in a lecture that we can hold out to a learner. As teachers, we struggle with our ability to engage the learner so that the activity is relational. Mary Elizabeth Moore tells of this engaging as she describes John Cobb as a teacher.

When a student makes a class presentation on someone's thought, Cobb will call the student to task if she or he begins to give opinions about the person too soon. He asks, 'First, what does that person say?' He insists that students respect the subjectivity of the other first. Then, they are welcome to interact with their own opinions.⁷

Inviting learners to that kind of academic integrity is a relational matter.

The relationship between the teacher and the learner, which we might call method would describe the dynamic, fluid way that we organize the persons involved in the teaching/learning process. Power is always present in the discussion as the authority of the teacher tips any possible balance in the classroom. There is no equality but there are ways that we can work with that imbalance so that persons learn

⁶ Some of the ideas of relational teaching, though not quoted, come from Mary Elizabeth Moore's Teaching From the Heart, 131-62, 216-18.

⁷ Moore, 214.

in a reciprocal way, teachers as learners and learners as teachers. Whether that is lived out in cooperative presentations or in an open style of reflection, the seat of learning is constantly shifting among the entire class or community. This is especially important when continuing education is being considered, because of what we have learned about adult learning and the need for adults to be involved in self-directed learning.

The relationships between the teacher and learner and God is surely a distinctive ingredient in a seminary context. Learning takes place as God opens minds and hearts, not in some naive, simplistic way, but in that deep abiding, that can enable transformation to take place. Any new thought, idea, concept, feeling, can be a vehicle to move the learner from where they have been to where they might be. (See Appendix H, "Called to be a Learner All Your Life.") That transformation is experienced not only in a private, individualistic way but also in the larger global sense, when the community may actually catch a glimpse of the vision of God's new Order (God's Kingdom) and be able to move toward that vision.

In addition to the rather obvious dynamic of relationship within the teaching/learning environment, there are many other tensions that bring a vitality to the endeavor, including subjective/objective learning, cognitive/affective skills, and the individual/community focus. It is this dynamic, this pulse that is exciting to me. There is, in the active learning environment, an energy that moves and slips into our knowing. Mary Elizabeth Moore uses the metaphor of the heart, as the organ of the body fueling and quickening the physical body, to describe and inform this process.

She calls this process, organic teaching.

Teaching ... involves sending forth energy. The teacher who teaches from the heart does not create the energy, but works in harmony with the source that keeps energy flowing through the whole body. Also, teaching involves rhythms - responding to and contributing to the rhythms of the body.... The passion itself derives from God, the source of passion and of life. The particular theological precepts and the particular educational methods are important but only in relation to the whole.⁸

Theology As Motivation

Thus theology not only becomes the "what" of continuing education, but it also can become the "how" of continuing education. Theology as motivation for clergy participation in continuing education events follows the discussion of an understanding of human nature as having the potential to be lifelong learners. If one sees human nature as having the capacity to continually be part of the creative process, then growth and learning are the human response to their own creation by God. The poster that reads, "Be patient, God's not through with me yet" may be an apt way to understand God's on-going creativity in human beings. Comenius would remind us that "every age is destined for learning," that every age or stage of life has the potential for God to create growth and learning. In addition to the theological concerns addressed in Chapter 2, there are a number of other approaches that consider theology to be an important motivation for clergy to feel called to continue their learning.

One cannot travel through very many pages of either the Old Testament or the

⁸ Moore, 202.

New Testament without finding stories and metaphors that speak of life as a journey. Whether we follow Abraham or Moses or Paul, we travel with human beings who journey through their life, changing and growing. It is in the midst of that traveling, that growth takes place. This has implication for the pastor and the call to continuing education. It reminds us that as human beings we develop, so that those things that we learned in our seminary education will not fit us in the same way, when we have traveled farther down the path. Even if the courses and perspectives in theological education stay exactly the same, the pastors themselves change and that changed life requires new resources.

Images for the continuing learning process help to motivate persons in ministry. John Cobb uses such an image in an address to SACEM in 1988, "A Theology of Continuing Education." He offers the image of the church as a caravan, rather than being understood as a commissary, drawing on work by Bernard Eller.

A commissary is an institution which has been commissioned to dispense particular goods, services, or benefits to a select constituency. The measure of a commissary, it follows, lies in the legality of its franchise, the warranty of its goods, and the authorization of its personnel. A caravan, on the other hand ... is a group of people banded together to make common cause in seeking a common destination. A caravan is a caravan only as long as it is making progress--or at least striving to make progress.⁹

John Cobb further suggests that "the church is called to be a caravan, following their

⁹ John Cobb, "A Theology of Continuing Education," address delivered to the Society for the Advancement of Continuing Education in Ministry, n.p. 1988, quoting Vernard Eller in The Outward Bound: Caravaning as the Style of the Church (Grand Rapids: Eerdmans, 1980).

leader Lord toward the kingdom of God."¹⁰

Images of journey and the caravan speak of the capacity to be involved in on-going education. It is often called lifelong learning. It describes the nature of human beings in creation, "Lifelong learning is that quality of life characterized by openness to oneself, to others, and to the world, which lets learning occur anytime, anywhere, using whatever data may be available and appropriate."¹¹ This quality of life makes it nearly impossible not to learn continually. John Holt in Learning All the Time, suggests that as humans we cannot help but continue to learn.

We are ... learners all our lives.... It is impossible to be alive and conscious (and some would say unconscious) without constantly learning things.... We are constantly experiencing reality and in one way or another incorporating it into our mental model of the universe: the organized sum of what we think we know about everything.¹²

Such an understanding of the human capacity may not necessarily come from a theological perspective. Holt's understanding of human nature does not contain a creation theology but such a common sense description of human beings fits well into a theology that calls for on-going creation.

Models for Continuing Education in a Theological Context

There are several models for the blending of theology and education that take both fields seriously and that consider the realities of the church and the world.

¹⁰ Ibid.

¹¹ Rouch, Competent Ministry, 23.

¹² John Holt, Learning All the Time (Reading, Mass.: Addison-Wesley Publishing Co., 1980), 157.

A Model of Inclusiveness

The first model is a model of continuing education that provides a place where the voices of women, especially women of color and women of the third world may be heard. Such a model would call for a vision of inclusiveness that leads to a wholeness in the church. It is a vision that includes all races, both sexes, those with disabilities and various lifestyles, a variety of theological and political opinions, and all economic conditions.

Such an inclusive community does more than open doors. It is proactive, deliberately empowering people previously excluded. And it holds diversity within a community in such a way as to avoid division or separation. The commitment is to diversity which by God's grace enhances community and is offered as a sign of hope to the world.¹³

A Model of Immersion Education

Out of that model and that vision, comes a second model, that of immersion education. Immersion education is a model of education that has been defined by Alice F. Evans, Robert A. Evans and William B. Kennedy of the Plowshares Institutes. It is a model that is based on the principles of transformative education that has roots in the Latin American experience and the work of Paulo Friere. It is an opportunity for the non-poor to re-evaluate their map of reality. This kind of education is an appropriate model for continuing education because it builds on many of the issues of ministry.

This model comes out of a globalization design that has several assumptions or

¹³ Joy Dorf and Carol Voisin, "Reflections on Leadership," paper delivered to Society for the Advancement of Continuing Education in Ministry, San Diego, 18 January 1991.

foundations.

1. From the Christian's perspective there is a biblical imperative to education about the lives of others in order to transform the human condition. Micah 6:8 What does the Lord require of you but to do justice ... this is business we are to be about. It is the reason we go.
2. If lives are transformed, it is not the middle class educator who does the transforming. We merely arrange opportunities for middle class people to be taught by the poor and dispossessed and by those who live and work with the poor by choice. The people in the city are the real teachers....
3. People learn in a variety of ways, i.e. no single method, including immersion education, is the panacea that will transform every person who involved.
4. [The] greatest concern about immersion is exploitation of the host community. How does one assess the value of possible transformation of the non-poor against the imposition of naive folks who must be looked after while they are in the community?¹⁴

A Model for Clergy and Laity

A third model moves a bit beyond the thesis proposal of this project in that it calls for continuing education to be a matter for clergy and laity in the church. This is a model that is controversial because some maintain that there are some matters which are most effectively communicated in a clergy-only program, or a laity-only program. The model that is suggested here does not negate the need for separate programs. However, Mark Rouch in his Competent Ministry argues "that almost no authentic continuing education for the clergy is valid unless the laity are involved."¹⁵

¹⁴ Sally Geis, "Immersion Education: Clarifying the Gospel Through Chaos," workshop presentation for the Society for the Advancement of Continuing Education in Ministry, Nashville, 8 January 1994.

¹⁵ Rouch, Competent Ministry, 156.

In the ministry of the whole People of God, ministries of clergy and laity overlap in a larger area than they are distinct. The claim, then, cannot be too strongly made that in these areas learning will be much more ecumenical (whole) when the ordained and unordained ministers in the church learn together. Each has much to contribute to the other, and they need the mutual base in learning as they move in koinonia (genuine commonality) into ministry in the world.¹⁶

In the decade of the 90s, such a model may not merely be a vision for the whole people of God; it may have become a necessity. Financial pressures within denominations have forced the church to search for leadership in new ways and the laity may be the hidden resource for that leadership. Robert Banks in Redeeming the Routines also calls for this cooperative venture in ministry. His call comes from his perspective as a theologian. He suggests that when church professionals and academic theologians write theology, they are able to write only part of that theology. The other part needs to be written by lay theologians, drawing on their life to inform theological reflection.

Though this model engages the clergy, the church and the seminary, it is the seminary that may have the most powerful influence on such a model. Reuel Howe in the 1964 Consultation on Continuing Education for Ministry suggests that "many seminaries seem to fail to recognize the ministry of the laity and fail, therefore, to train the clergy to train, work with, and depend upon the laity. Wherever this is true, theological education weakens the Church's ministry."¹⁷

¹⁶ Rouch, Competent Ministry, 161-62.

¹⁷ Reuel L. Howe, "The Continuing Education Needs of the Church's Ministry," in Consultation on Continuing Education, ed. Ralph E. Peterson (Newton Centre: Andover Newton Theological School, 1964), 68.

A Model for Fun

The last model is very playful and raises some questions about the nature of theological education and the part pre-ordination education plays in continuing education. Thomas E. Brown was the Director of the Center for Professional Development in Ministry in Lancaster, Pennsylvania when he wrote "Innocence or Faith: Choice for Church and Seminary." Trying to express the need for continuing education in the professional lives of clergy, he suggests a four year seminary degree program. He suggests that program with tongue firmly planted in his cheek.

Year One--Students work in a group of twelve with one healthy guru as mentor. No books are allowed in this year. During the first six months, the group is given one month's supply of rations and a farm on which to live. They must find a way to feed themselves for the six months, through farming or bartering with those who farm. At the end of the six months, they will go on a three month wilderness training trip. Those who survive can come back for the second year.

Year Two--Those who return must take a job as a police person on a street beat, a community street worker, a counselor with abused children or battered women or some similar occupation. No books are allowed but they must keep a journal.

Year Three--This year would offer six parallel courses: one major prophet of the Old Testament; one letter to young churches; the history of the church in Nazi Germany; two novels of Joseph Heller, Catch 22 and Something Happened; the poems of Dylan Thomas; and the lives of Richard Nixon and Joan of Arc. In order to prepare for the final year of seminary, students would be required to write a paper containing the following: a statement of personal faith, a set of guidelines for theological analysis of life events, and a poem about life on the farm....

Year Four--This year students get to take courses like, church policy and administration, Bible, theology, history and counseling. There are

no limits on what they may read.¹⁸

Brown continues in the playfulness by suggesting that continuing education could then offer "what we used to teach in seminary."¹⁹ Such fanciful thinking can be instructive when we use it to reshape theological education as it now stands. Unless master's level degree programs consider the task of teaching and learning to be an on-going integral part of the call to ministry, it is doubtful that much will change in the field of continuing education. Church officials who are trained in our seminaries need to have that kind of vision as they leave formal theological education, if they are to be instrumental in encouraging their clergy to be active in lifelong learning.

Challenges for Change

Four groups need to be challenged if we are going to seriously consider change in continuing education. Each of these groups or institutions carries some of the responsibility for insuring that continuing education is a vital part of the life of ministry. None of them holds the responsibility alone. The groups consist of the pastors themselves, the continuing education departments, the theological seminaries, and the local, regional or national denominations or the church.

Challenges to the Clergy as Individuals

Motivation for the clergy comes from a number of sources, but if continuing

¹⁸ Thomas E. Brown, "Innocence or Faith: Choice for Church and Seminary," Theological Bulletin [McMaster Divinity College] 4, no. 5 (1977): 30-31.

¹⁹ Brown, 32.

education is to be the most effective and meaningful, clergy must have some part in the planning for continuing education. That planning could be done in a variety of ways but one way that keeps surfacing throughout this project is needs assessment. Though each of the other places of ministry, the continuing education department, the seminary, and the church, might include this task as part of their responsibility, clergy need to manage the process for the process to be effective. The role of the three other institutions can be very useful in providing tools for pastors to undertake self-assessment. Those tools may help clergy identify areas of need in their ministry that could profit from participation in continuing education events. A tool or instrument may be as simple as the following series of questions, as suggested by Mark Rouch in Competent Ministry: (1) What do I need? (2) What resources are available? (3) What are the reality factors? and (4) What is being accomplished?²⁰

The clergy are responsible for being intentional about planning for their continuing education but I could not let this idea rest without also saying that the call for planning may not be an important concern for all clergy. Having an overall intentional plan for one's learning may not be as important as having the appetite for learning. Some clergy are actively involved in continued learning by responding to the materials that come across their desk. Their spontaneous choices may not fit into any kind of structure, but they do meet the needs of the clergy involved. What seems to be required is an openness to be involved. It is not within the scope of this project to go further with this notion, but like the CEU, the structured, intentional plan for

²⁰ Rouch, Competent Ministry, 53-58.

continuing education may not meet the variety of needs of the ministry in the 90s.

This does not imply that needs assessment may not still be a useful tool for some clergy, because such a tool could still offer guidance for the program choices.

Challenges to the Continuing Education Department

The continuing education department of a theological school also bears some of the responsibility for continuing education. Programs that are planned must grow out of the mission of the theological school to which it is attached and must offer the best that continuing education can offer. David Wieand, in describing Bethany Theological Seminary's Continuing Education program, offers the following principles of continuing education:

- 1) The basic approach in continuing education must be wholistic. It must be to the total person.
- 2) It must deal with felt needs of the minister. Adults will not continue courses which they do not feel have any relevance to their needs.
- 3) Where persons are unaware of their needs, they need help to help them become aware of them.
- 4) The approach must deal with the developmental stages of life.
- 5) It must be interpersonal--we are pulled into personhood by relationships to other people.
- 6) It must be individualized and tailored to meet specific needs of the individual minister.
- 7) It must be task or problem-oriented in great part.
- 8) It must deal with self-concept, with self-actualization, and not with self-centeredness.
- 9) It must be theological. It must interpret the contemporary scene and

attack current problems in a way that takes account of the religious insights of the tradition and of the present moment.²¹

These principles might be the kind of principles that flow from responses to Ed White's "soul inventory." These principles are also a good place to start in assessing the effectiveness of a continuing education program. The seventh principle stating that programs should be task oriented or problem solving oriented comes from the same genre as the movement for competency in ministry. That approach undergirds the development of the CEU also and I question the appropriateness of seeing ministry in such a narrow way. The role of the continuing education department may include the preparation of a clear and concise mission statement or purpose that is authentic for the context, taking into consideration the theological perspective, the historical setting and the nature of the seminary to which it is attached. In addition, the continuing education professional must present a program agenda that is inclusive, interesting, and relevant to clergy, and keep abreast of the developments in the field of continuing education that may impact their program. They may also provide tools of assessment for clergy.

To expand upon the principles listed above, the continuing education departments must also look very intentionally at their method. William Lord suggests that

it is really critical to see the difference between some of the pedagogy used in basic theological education and continuing education. The latter is viewed in terms of the benefits that it will bring to the

²¹ David J. Wieand, "Continuing Education in the Mission of Bethany," Brethren Life and Thought 25 (Winter 1980): 52-53.

participant's ministry. It is critical that participants feel that their experiences are being taken seriously by the leader and that they are being encouraged to learn and make connections between the theory and their practice."²²

Challenges to the Theological Seminary

The seminary or theological school has several challenges in the field of continuing education. In the playful program suggested by Brown, there is the underlying notion of the responsibility of a seminary to break into the lives of the learners in such a significant way, that continuing education will seem to be natural and life-giving. Many years ago, Reuel Howe addressed the issue of the theological school and its ability to provide an adequate education for clergy, by asking the following:

Can we accept that there is a natural limitation to how much we can accomplish in pre-ordination training? Many things stand in the way of preparing men for an experience they have not had. They have not borne the responsibilities of the ministry. They have not been challenged and confounded by the questions that people ask, nor by the ambiguities of the human situation. They have not known the prophet's loneliness, the pastor's bewilderment, and the teacher's sense of failure. Therefore, much that we try to tell them about these experiences and the preparation we try to give them, fall upon ears that cannot believe what they hear.²³

This material is over thirty years old but the questions raised are still interesting questions and insights for the continuing educator. Though the methodology is very teacher dominant, the issues are still relevant. The paragraph is

²² Lord, "Learning Needs of Clergy."

²³ Howe, 134.

an introduction to a chapter on the importance of field education experiences which was gaining importance in the 60s. It is a special kind of continuing education that Howe is suggesting, but it is not unrelated to the continuing education that is the thesis of this project. Does the question still hold true? Are there limitations on the learning in a seminary context, during a formal degree program? I think there are such limitations.

The issue of continuing education is particularly important during the first few years of ministry. This was raised in a conversation with a denominational executive. These first few years are understood as being the most crucial time of formation for a life of ministry. The comment was predicated on the old notion of seminary students who are young, and come to seminary directly out of college. The first several years of ministry are therefore, also years of developing self-identity and continuing education was thought to be an important part of such development. As the discussion continued, the concerns of second career seminarians surfaced and the need for continuing education seemed just as crucial. Though they were not dealing with identity issues in the same way, the first few years of ministry provide enough new challenges to provide a crisis for the new pastor, regardless of age and previous experience. Continuing education for the newly ordained was felt to be essential whether one is a traditional or a non-traditional student.²⁴

Howard J. Clinebell, Jr. in his chapter "Practical Examples of Continuing Education," in Professional Growth for Clergymen makes a strong case for the

²⁴ Sommers, interview.

responsibility of the theological school:

Effective clergymen today must continue to grow in their professional skills. Only thus can they stay ahead of the changing realities of family life in the surprising world which is continually changing. Innovative styles of continuing education are crucially needed to facilitate lifelong learning.... Primary responsibility for continuing clergy education rests with those institutions which exist to train ministers--the theological schools.²⁵

The challenge to the theological school may be the most difficult to define, but there are areas of concern. The first has to do with the way in which seminaries present learning and training for the ministry. What is often thought to be implicit about the need for continuing education after ordination must be made explicit. It is imperative that faculty and administrators teach with an attitude of the importance of the lifelong learner. That may also include the explicit teaching of the theological mandates for such learning and resources for such activity. Along with such teaching is the example that the teacher provides in her/his own ministry. It is difficult to teach the concept that continuing education is an important element in the life of ministry if faculty and administration are absent, emotionally or physically from resources for continuing education in their own institution. Learners must see teachers in the continuing learning process, in order for that learning process to have value.

The second way that seminaries can be responsible for continuing education is

²⁵ Howard J. Clinebell, Jr., "Practical Examples of Continuing Education," in Professional Growth for Clergymen, eds. Robert C. Leslie and Emily H. Mudd (Nashville: Abingdon Press, 1970), 175-76.

in the support and encouragement of departments of continuing education. While some schools report having a vigorous program of continuing education, it may in fact, be peripheral to the "real" business of the seminary. If the church is to see the seminary as a teaching arm in ministry, the seminary must incorporate the goals and mission of the continuing education department into its own goals and mission. When that begins to happen, it brings the theological school into the central role of being a theological resource for the church and the community. When that happens, theological education can become more whole, more inclusive, opening the way for the theological school to be not only a training ground for pastors, but an academy for intellectual pursuits, and a place of spiritual formation for the entire church.

In addition to providing a place for spiritual formation for the whole church, there is also a need to see the seminary as a place where leadership is trained for the church's ministry. Henri Nouwen, in In the Name of Jesus suggests that the leadership that is needed in the church is a special kind of leadership.

Thinking about the future of Christian leadership, I am convinced that it needs to be a theological leadership. For this to come about, much--very much--has to happen in seminaries and divinity schools. They have to become centers where people are trained in true discernment of the signs of the time. This cannot be just an intellectual training. It requires a deep spiritual formation involving the whole person--body, mind, and heart."²⁶

Challenges to the Church

The entire church is also challenged in the concerns of continuing education.

²⁶ Henri J. M. Nouwen, In the Name of Jesus (New York: Crossroad Publishing, 1989), 69.

Some of those challenges are easy to name and often, quite easy to set into motion. Most denominations have set in place the tangible means for continuing education, such as time away from the parish, financial support and perhaps a reporting system of some kind. For those denominations, who have not made such provisions, there is still work to do, but these tangible encouragements are just the starting point for the church. For even though these encouragements are in place, there may be little else happening elsewhere in the church that would suggest that clergy are called to be learners all their lives.

For too long, the church has looked on continuing education as a luxury for clergy. Executives may see continuing education as a reward for service or as one of the benefits of having more experience in the church. The tension between scholarship and training as prerequisites for ministry is still felt. While scholarship for its own sake may indeed be a luxury, "scholarship that guides functionally the church's life and work is a necessity."²⁷ Until the church begins to see continuing education as a necessity for its ministry, it is doubtful that clergy will feel any real motivation to participate in a significant way. The post-ordination theological education of clergy is as important as the pre-ordination theological education, but it often gets eaten up with other "necessities" of parish ministry until the pastor is often uncomfortable planning continuing education participation. The parish may use jokes about taking more time off, and may trivialize the importance of continuing education, as a way to discourage clergy participation.

²⁷ Gamble, Continuing Theological Education, 23.

The church can be responsible by asking their clergy for reports of their participation in continuing education, but more importantly, by using those reports in significant ways. This might include a conference with an administrator about the participation. Notes to clergy from denominational executives with appropriate remarks can also be helpful. It also might include calling on clergy for committee work or other duties, using the new insights gained in their continuing education experiences.

The church can also be helpful in communicating to congregations the importance of continuing education and the benefits that are available to congregations being served by clergy who are actively involved in continuing education.

In some cases, the church may be able to provide the vehicle for needs assessment of individual clergy. Many denominations do charge congregational boards or other special committees to be in dialogue with the pastor about his or her ministry, including those matters that relate to the need for continuing education. While this may not be the most effective motivation for all pastors, a knowledgeable feedback and support group for the pastor can be useful in naming areas for growth and more importantly, may be effective in the support of the pastor's participation in continuing education. Denominational executives may also play that role in annual evaluations, by offering suggestions for programs or by supplying the tools for self-assessment.

Probably the most important challenge to the church is that in very explicit ways, the church needs to call all its people to spiritual maturity. But in practical

terms, it is very unlikely that a congregation will feel called to such growth, if the pastor does not also feel called to grow. When a congregation is served by a lifelong learner, the implications for their own learning will be felt.

The conclusions and proposals of this project have included three ways to use theology in continuing education, four models using educational methods, and four challenges combining theology and education. Continuing education is distinctive in that it is theological, educational and continuing. One term, continuing, provides a final vision and hope of this project.

A Vision of Lifelong Learning

In previous chapters, the discussion of the continuing aspect of lifelong learning has undergirded a theological, relational quality of life as well as a psychological and biological quality. Such a life develops and grows and matures. Such discussion should be encouragement enough for the person who is called into ministry. But one writer, Catherine Bateson in her Peripheral Vision: Learning Along the Way suggests that a commitment to lifelong learning has a global and cosmic benefit as well.

Learning is perhaps the only pleasure that might replace increasing consumption as our chosen mode of enriching experience. Someday, the joy of recognizing a pattern in a leaf or the geological strata in a cliff face might replace the satisfactions of new carpeting or more horsepower in an engine, and the chance to learn in the workplace might seem more valuable than increased purchasing power or a move up the organizational chart. Increasing knowledge of the ethology of wolves might someday replace the power savored in destroying them.²⁸

²⁸ Bateson, 74-75.

Bateson would echo the words from The Atlantic School of Theology, in their continuing education brochure: "continuing education is, however, not solely for the benefit of the individual, it is also for the benefit of the whole church and its ministry in the world."²⁹ Indeed, continuing education is also for the benefit of the whole world, and for the benefit of the whole planet. Hope abounds in the field of continuing education in a theological context and a final story attributed to Pablo Cassals sums up that hope and this project.

On his ninetieth birthday, Cassals was interviewed. When the interviewer discovered that Pablo still practiced four or five hours a day, he was surprised and said, "Mr. Cassals, you are the most accomplished cellist the world has ever known. Why do you still feel the need to continue to practice?" Cassals is reported to have answered, "because I think I am making progress."

The challenges for continuing education are enormous, but the promises and potential are also enormous. It is my hope that this project will serve the field of continuing education in ministry. It is my hope that we are making progress.

²⁹ See epigraph, Chapter 3.

Appendix A
Letter to ATS Seminaries

December 15, 1992

Academic Dean
ATS seminary address

Dear Dean _____:

I am the Director of Continuing Education at Moravian Theological Seminary and I am seeking information about Continuing Education in the Theological Seminary context. If you have someone in charge of continuing education within your institution, would you kindly refer this letter to that person? If such programs originate from your office, would you send me catalogs or other printed materials that would describe those programs?

Any materials received will be used in research that I am doing to develop an understanding of continuing education in a variety of theological educational settings. That research will contribute to a written thesis as well as become foundational for my work here at Moravian Theological Seminary. The Office of Continuing Education is a new venture for us and we are still in the process of developing a comprehensive mission statement that will guide and direct our program. It is important to us that we include in our planning the wisdom and experience of other established programs.

Please send materials to the address below. Thank you in advance for your attention.

Sincerely,

Rev. Kay Ward
Office of Continuing Education
Moravian Theological Seminary
1200 Main Street
Bethlehem, PA 18018-6650
(215) 861-3924

Appendix B
Chart Used to Review ATS Materials

Continuing Ed?	Student/faculty	Name and address	Phone and fax	Dir. of cont.ed.?	Name of Director	Member of ATS?

# of Programs	Lectures	Conferences	Retreats	Degree Programs	Denomination	Funding	Comments

Appendix C Data on ATS Survey

Inquiries sent to ATS Seminaries	192		
Inquiries sent to Associate Schools	30		
	<u>222</u>		
Responses from ATS	104		
Responses from Associates	9		
	<u>113</u>		
Number of school that have continuing education	68		
Schools with no continuing education	41		
Schools developing continuing education	4		
	<u>113</u>		
Number of ATS schools that have Directors of Continuing Education	55		
Number of Associate schools that have Directors of Continuing Education	2		
Denominations participating in the survey:			
Assembly of God	1		
Baptist	3		
American	3		
Southern	4		
Independent	1		
Conservative	1		
Brethren	1		
Christian Missionary Alliance	1		
Christian Reformed	3		
Churches of Christ	1		
Disciples /Christian Church	5		
ELCA	2		
Episcopal	5		
Evangelical Congregational	3		
Interdenominational	16		
Greek Orthodox	1		
Non-denominational	2		
Orthodox	1		
Presbyterian	10	Reformed Presbyterian	1
Roman Catholic	27	Society of Friends	1
Southern Methodist	1	Swedenborgian	1
Unitarian/Universalist	1	United Methodist	10
United Church of Christ	3	Wesleyan	1

Appendix D
Questionnaire to Directors of Continuing Education

Name_____Phone_____

Seminary_____

1. How would you define what continuing education is? How do you explain what it is that you do?

2. How would you express what is theological about continuing education in a theological seminary?

3. How has your training, academic work, and/or your call to ministry prepared you for your role as director?

4. Where does continuing education fit into the larger setting of your seminary? Is continuing education included in the mission statement of the institution?

5. How is continuing education funded in your setting? As you plan budgets, how do you decide on tuition costs for programs? Are participants able to pay for registration costs using credit cards?

6. Are there any other questions, concerns or comments that you think might be of help to me in my research? Please use additional pages if necessary.

Appendix E
Letter to Directors of Continuing Education

Date

Director of Continuing Education
Addresss

Dear Director:

You may recall that early in 1993, I requested some materials from you to begin my survey of seminaries for my DMin project. I am a student at the School of Theology at Claremont and the director of continuing education at Moravian Theological Seminary in Bethlehem, Pennsylvania.

The first phase of my study has been completed and I am now ready to narrow my focus to several questions that will inform my thesis, which is, that there is something theological/religious/spiritual about continuing education in a seminary context that makes such education distinctive in the field of continuing education. In order to test that thesis, I am very interested in understanding your role as a continuing education director and how continuing education works in your particular seminary setting.

Would you please respond to the following questions? Thank you so much for your time and the professional experience that you can bring to my research. I am such a novice in this field and I am eager to bring an understanding of the broader concerns of continuing education to the position I now hold at Moravian Seminary. A self-addressed envelope is included for your convenience.

Sincerely,

Rev. Kay Ward, Director of Continuing Education
Moravian Theological Seminary
1200 Main Street
Bethlehem, PA 18018
(215)861-3924 weekday office phone
(717)627-0323 home phone on the weekends
(610)861-3919 is my fax number

Appendix F
Report from 1978 Provincial Synod

The Fifth Partial Report
(Adopted in Twelfth Plenary Session)

From the Committee of Doctrine, Ministry and Worship
of the 1978 Northern Provincial Synod:

- Whereas: The Unitas Fratrum has a long tradition of a dedicated, competent ministry, and
- Whereas: the Moravian Church, Northern Province, reaffirms the need for qualified professional pastors, and
- Whereas: many forms of continuing education available provide tools to assure professional growth among our pastors, and
- Whereas: this Synod recognizes that a pastor needs regularly to direct his/her continuing education activities toward those areas of his/her ministry where he/she seeks greater expertise as well as to pursue development of his/her gifts to a higher professional level, therefore be it
- Resolved: (8) that this Synod reaffirm the action of the 1974 Synod on the fourth partial report of the Committee on Doctrine, Ministry and Worship, especially those provisions which:
- A. Direct the District Executive Boards to acquaint a congregation
 - B. Specify that calls to pastors include provision for finances and time for continuing education
 - C. Ask local boards to review and help plan a pastor's continuing education experience and to encourage membership in organizations such as the Academy of Parish Clergy.
 - D. Establish a standing Provincial Committee on Standards for Continuing Education for Ministers (CSC EM), including guidelines for membership and responsibilities of the committee, and be it further
- Resolved: (9) that this Synod mandates P.E.C. to form CSC EM January 1979, and be it further
- Resolved: (10) that this Synod mandates each local congregation and agency to budget at least \$200 annually for each of their pastors under call to a congregation or agency in the Province for continuing education, and
- Whereas: pre-synodal committees on performance evaluation and continuing education have found several instruments available for performance evaluation, therefore be it
- Resolved: (11) that CSC EM develop and implement objective and subjective performance evaluation procedures to assist pastors in the selection of continuing education, and be it further
- Resolved: (12) that CSC EM define approved continuing education activities, such as but not limited to:

- A. Seminary or university functions
- B. Multi-media home study programs
- C. Local ministerial study groups
- D. Inter-disciplinary study groups
- E. Training programs such as Church Growth or Bethel Series
- F. Deacon supervision

and be it further

Resolved: (13) that pastors under call in the Province be required to complete one hundred fifty (150) hours of approved continuing education over each three-year period, and be it further

Resolved: (14) that the following organizations be especially commended to pastors for assistance in fulfilling this requirement:

- A. The Society for Advancement of Continuing Education in Ministry (SACEM), an organization of continuing education providers serving as a broker of continuing education opportunities and scholarship and grants.
- B. The Academy of Parish Clergy (APC), an organization of consumers providing many resources for planning and implementing various kinds of continuing education experiences, and

be it further

Resolved: (15) that congregations and agencies be encouraged to provide up to half of the membership dues in organizations such as APC from the \$200 budgeted for each pastor under their call for continuing education, and be it further

Resolved: (16) that achievements in continuing education be recognized appropriately by CSCEM, and be it further

Resolved: (17) that each pastor will maintain records of his/her continuing education in a format approved by the CSCEM, and that their records will be available for review by the CSCEM, P.E.C., D.E.B., and local church boards, and be it further

Resolved: (18) that CSCEM report on its activities to the 1982 Provincial Synod.

Appendix G

Moravian Theological Seminary Mission Statement

Moravian Theological Seminary is a graduate-professional school of theology affiliated with the Moravian Church in America. As part of a Church long committed to ecumenical cooperation, the Seminary draws upon the heritage of the whole Christian Church as well as the distinctive Moravian tradition in nurturing a broad-based contemporary theological education. The Seminary perceives the Christian faith to center in a relationship to Jesus Christ. Primary attention is given to an understanding of Christian experience utilizing the literary-historical study of scripture and theology.

Three purposes define the Seminary's various programs:

1. The Seminary's primary purpose is to prepare women and men for ordained parish ministry in the Moravian Church in North America and in other churches and religious communities. Its principal degree program therefore is the Master of Divinity.

2. The Seminary's second purpose is to prepare men and women for ministries in a variety of other settings. Currently two degree programs serve this purpose: The Master of Arts in Pastoral Counseling and the Master of Arts in Theological Studies.

3. The Seminary's third purpose is to serve as an educational and theological resource for the Moravian Church in North America, the Moravian Church world-wide and for other denominations. As such, the Seminary will sponsor a variety of continuing education programs for clergy and laity.

The Seminary, in all its programs, seeks to build a community from the diversity present among American and international students as a setting for serious reflection upon religious issues by persons of all religious traditions. Consistent with the Moravian heritage, emphasis is given to the fostering of critical thinking and intellectual proficiency in the theological disciplines, development of pastoral and professional skill, and spiritual formation and personal development.

Appendix H

Called To Be a Learner All Your Life

We are called to continuing education because we are God's creation,
because we are human.

We are called not because of what we do in our careers,
or how we perform a job.

This separates the discussion of continuing education in the corporate world where the
job may depend on continuing education.

It is part of the corporate model of achievement and success.

We choose continuing education because
we are nudged by God's spirit to learn something,
to know something.

God whispers in our ear: ask the question - what does it mean? -
go find out.

The seminary becomes a place for continuing education.

It has as its mission the call to be a place
which takes God's call seriously.

It is a place where teaching and learning take place.

In continuing education there is little compensation,
it is a choice.

In seminary the aim is the degree,
in continuing education the aim is change, the aim is growth.

Continuing education brings meaning to life,
brings a depth to our perceptions about the world.

There is a theological dimension to continuing education.

Our creator gave us minds to use.

That creative, divine spark drives the teachable moment -
those moments of transformation and change.

We can utter, "This is how I changed my mind."

That change is unique in the human.

We do not only maintain equilibrium, the status quo.

We do not go purely on instinct.

We do not only learn what we already know,
have our old ideas reaffirmed,

But there is in the human spirit, a potential,
a possibility,
that people can receive into themselves something new,
some new idea, some new feeling;

A new thought can invade the old life view and

rush in with fresh new insight.

It is quite actually a rebirth, a renewal;

becoming a new being.

Called to be a learner all our life is the watchword

for those who trust that people can be involved in learning for their whole life.

The aim of continuing education is to learn!

The aim of continuing education is to learn some new thing,

to open our minds for light to enter,

to change our minds,

to open our hearts for love to enter,

to call on the divine spirit to nudge our lives into newness.

Appendix I

Continuing Education - Come to the Feast!

God, the great feast giver, is calling us to the feast.

And for those of us in the church,

we feel out of our element.

We are used to God the food giver.

We are used to the plain food that has been offered to us.

In our seminary years, those years of learning,

we are given good nourishing food from all four food groups.

Each learner is offered the same food

and we clean our plates like obedient children.

We fill our bellies with the food of theology

and history and biblical exegesis.

Sometimes we choke on the food

or it sticks in our throat but we eat the food offered.

The food sustains us and gives us life.

We eat it alone or in small groups,

only occasionally coming to the table as a community.

And when we do, the table is set for twelve and offers bread and juice.

Once in a while we meet the host there at the table of twelve.

but not often enough.

We are used to God the food giver.

But what is this after so many years of learning
and so many cold suppers?

What is this feast to which we are invited?
will this be good for us?

God the feast giver calls us to the table.

We are called to the table and what a table it is!

Actually this feast is table after table
of rich, extravagant, appetizing food.

The food of refound spiritual treasures,
new ideas springing from literature and theology,
old psalms sung in new ways,
new psalms sung in old ways.

The food comes in new containers of color and shape
with exotic smells that tickle the senses.

We are invited to come and taste the theological smorgasbord.

This time, at the feast,
our bellies don't need to be filled
but our minds and our spirits and our appetites are hungry.

There is so much to take in.

Some of it tastes too strange when we try it.

Some of it melts in our mouth and makes us hungry for more.

This food is meant to be savored and enjoyed.

We can take time to taste and see.

We can take time to meet the feast giver

God, the great feast giver with hands spread wide

offers the gifts to be tasted.

God prepares the table before me -

my cup runs over, and my plate and my bowl.

O taste and see that the Lord is good,

that the feast is good.

So let our minds and hearts come to the feast.

It is the why of our creation.

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